The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXIV.: WHOLE NUMBER, 1273.] NEW YORK, AUGUST 9, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.
TRINITY CHAPEL—9 A. M. and 4 P. M.
ST. LUKE'S CHURCH—8½ A. M and 5 P. M.
CHURCH OF THE NATIVITY—9 A. M.
CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.
CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES—9 A. M.
CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals. second Service (Eucharist) at 11 A. M.
ST. LUKE'S CHURCH, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.
ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

TRINITY CHURCH.—The following notice has just been issued:—

HOURS OF DIVINE SERVICE.

Sundays: Morning, half-past 10 o'clock. Afternoon, 4 o'clock. (From November 1 to March 1, half-past 3 P. M.)

Other days: Daily—Morning, 9 o'clock. Afternoon, 3 o'clock.

⁎⁎ The Sextons will always be in attendance to conduct Strangers and others to seats.

The Holy Communion is administered on the First Sunday in each month, and on the great Festivals.

Baptism is administered at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

Any other Pastoral Service—Visitation of the Sick, Burial of the Dead, &c., will be cheerfully rendered by the Clergy, on application at the Church.

⁎⁎ Persons desirous of being considered as Parishioners, and receiving Pastoral Visits, whether permanent or temporary residents, are requested to leave their address with the Sexton, for the use of the Clergy.

CALENDAR.

AUGUST.

12	Tenth Sunday after Trinity.
19	Eleventh Sunday after Trinity.
24	St. Bartholomew the Apostle.
26	Twelfth Sunday after Trinity.

SEPTEMBER.

2	Thirteenth Sunday after Trinity.
9	Fourteenth Sunday after Trinity.
16	Fifteenth Sunday after Trinity.
19	Ember Day.
21	St. Matthew, Apostle.
	Ember Day.
22	Ember Day.
23	Sixteenth Sunday after Trinity.
29	St. Michael and All Angels.
30	Seventeenth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

⁎⁎ Several additions have been made to these Appointments, and some changes have also been made in them by request.

August 10th, Friday.—5 P. M., St. George's, Newburgh.
August 11th, Saturday.—5 P. M., Holy Innocents, West Point.
August 12th.—TENTH SUNDAY AFTER TRINITY.—A. M., Tarrytown. 5 P. M., Sing Sing.
August 13th, Monday.—Pierremont.
August 14th, Tuesday.—A. M., Greenwood. P. M., Goshen.
August 15th, Wednesday.—Middletown.
August 16th, Thursday.—A. M., Port Jervis, Consecration.

Western New York.—On the Eighth Sunday after Trinity, the Bishop held Confirmations at Clyde and Lyons,—at the former confirming one person, and at the latter ten persons, whom he also addressed. The Bishop likewise preached on both occasions. On the following day he visited St. John's Church, Sodus, for the purpose of holding a Confirmation, but the candidates for the sacramental rite did not appear, owing, it is supposed, to the rain; but the Bishop preached on the occasion, though only to a small congregation. He also preached, in the afternoon, at Christ Church, Sodus Point. Next morning, the Bishop again preached, and confirmed one person, at Pultneyville.

The Bishop laid the foundation stone of a new church at Elmira, on the 26th ult. A procession of the Bishop and Clergy, the Vestry and people, was formed in the parsonage, and proceeded to the site, where the stone was laid with the usual formalities, with an address from the Rector, the Rev. Mr. Hull, followed by a few brief remarks of congratulation and thanks by the Bishop. We understand that the old church will continue to be used until the new one is completed.

Maine.—The Bishop held an Ordination, on St. James's Day, at St. Paul's Church, Brunswick, when the Rev. William Stone Chadwell, Rector of the Church, was admitted to the Holy Order of Priests. The Sermon was preached by the Bishop, from Acts xx. 17. There was a large congregation on the occasion.

New Hampshire.—The published Journal of the Proceedings of the Fifty-fifth Convention of the Church in this Diocese, has made its appearance. The Bishop, in the concluding portion of his address, observes:—

> There is one point of duty which I desire affectionately and earnestly to press on the serious attention of my brethren of the Clergy and Laity of this Convention—not without a wish that it may somehow gain the attention of our people generally. I refer to the duty of studying, cultivating, loving and maintaining harmony and kindness of feeling, with a disposition in all things to exercise forbearance and forgiveness, among the individuals composing each flock of Christ. Our privileges, as members of the body of Christ, and sharers under covenant in the means of grace and salvation, can be of little use to us, and will bring us little advancement in the divine life, if we allow our minds to be enfeebled, and our better sentiments to be frittered away in the clashings of selfish feeling, in neighbourhood jars and contentions about common things. Among brethren there should be love and forbearance, and a fixed determination to look every man on the things of others as well as on his own. The Church of Christ is an institution of love and social order; and when its privileges and interests are in view, all selfish aims and all dispositions to harsh and unfriendly judgments on others should be resisted and dismissed as unworthy to be entertained even by one who has the lowest measure of faith in the scriptures of truth. I wish it to be distinctly understood, that I am not moved to these remarks by any particular recent occurrence. They need to be weighed by every supporting friend of every parish. O, my brethren, how dreadfully is a feeble parish still more enfeebled by strife and contention!—and how painfully inconsistent with whatsoever things are true, honest, just, pure, lovely, and of good report, is a disposition to take offence and to assume a cold and distant aspect, because it is supposed one cannot be spared. Such a motive of course belongs not to the bosom of the faithful Christian. God grant it may not be entertained in any heart whose regards go in any measure for the purity, the strength, and the honour of the Church! May all private sensibilities be swallowed up in a calm submission to duty, and a steadfast love of Christ and the Church!

Massachusetts.—The Bishop visited St. John's Parish, Hopkinton, on the Eighth Sunday after Trinity, in order to hold a Confirmation. The Bishop preached in the morning, and in the afternoon confirmed nine persons, whom he also addressed on the responsibilities of their new position.

Pennsylvania.—We find that the Twenty-sixth Session of the Schuylkill Convocation was held in Calvary Church, Tamaqua, on Tuesday evening, July 24th. The members of the Convocation in attendance were the Rev. Messrs. Hirst, Prior, Washburn, Russell, Stone, Lightner, and Morris, and also Rev. D. A. Tyng, of Philadelphia. The Convocation Sermon was preached by the Rev. P. Russell, and the Missionary Sermon by the Rev. M. Hirst. Seven public services were held in the church, and also the usual private clerical meetings. The public services were kept up till Saturday evening. The Convocation is now supporting a Scripture reader in the coal region of Schuylkill county, and has engaged to assist in the erection of the church now being built in St. Clair, in charge of the Rev. Mr. Prior. The next Convocation was appointed to be held in Manayunk, on the 18th of October. The Rev. Mr. Stone was appointed to preach the Convocation Sermon, and the Rev. Mr. Leaf to preach the Missionary Sermon.

Maryland.—We have received the Journal of the Seventy-second Annual Convention of the Church in this Diocese, a very full abstract of which has already appeared in our columns. Two interesting cases of Consecration are mentioned by the Bishop in his address:—

> St. Peter's Church, Ellicott's Mills, consecrated on Tuesday in Whitsun-week, the 6th of June last, is a solid and comparatively spacious building, the slow growth of many and hard struggles of a handful of people under several successive ministers. Finally completed and freed of a heavy burden of debt, by the energetic and disinterested labours of its present rector, it is a silent preacher of perseverance in a good design through difficulties the most disheartening, in trust that the Lord will not fail to raise up needed friends in the darkest hour to reward the faith and zeal of those who put their confidence in Him.
>
> St. Michael's Church, near Reisterstown, on the contrary, is the work, in its inception, prosecution and completion, of the indefatigable zeal and industry of one excellent daughter of the Church, the principal of the Hannah More Academy. Aided by her like-minded Chaplain, now the Rector of the parish which has grown out of their joint labours, she has obtained, by travel and correspondence, that which it was beyond her own slender ability to provide toward the erection and furnishment of one of the most beautiful and church-like structures to be seen in Maryland or elsewhere. It was consecrated on Thursday, the 13th of July, being formally secured by the Trustees of the Academy, who own the site, for the worship of the Protestant Episcopal Church, with sittings free for ever, under the management of a legally and canonically constituted Vestry.
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> St. Michael's was a fresh growth, on soil before unoccupied by the Church. But on the Thursday following, another consecration awakened a still deeper joy. The venerable walls of St. Luke's Church, Wye Mills, erected more than a century ago, and for nearly a quarter of that time standing in utter desolation, a silent appeal to the children of pious ancestors, had been restored to more than their pristine comeliness and adaptedness for our holy services, and were at last, on the 20th of July, with the assistance of a great gathering of rejoicing priests and people, solemnly appropriated to their sacred use by the consecration, which, at their first erection, there had been no chief-minister of the Church on this side of the ocean to afford them. An ineffectual effort had been set on foot a few years ago, for this most desirable restoration. Its signal success, at last, is ascribable, under the special blessing of Almighty God, to the devoted earnestness of the warm-hearted and tireless Rector of the parish. His labours have been well rewarded; not only in the perfect accomplishment of the work undertaken, and the admiring sympathies and congratulations of his brethren, clerical and lay, of both shores, but more especially that which it adorns; but also, and still more, in the experience of advantage to his parish, in the fruit of the services which this third church enables him to afford to congregations remote from the other ministrations.

The Bishop, in concluding an address already largely quoted in the *Churchman*, deprecates the attempts at amended legislation which had consumed so many hours in past Conventions, and adds that deficiencies are not in laws but in work. Quite a model Summary of Parochial Reports is appended to the Journal in tabular form.

We have received the *Register of the College of St. James*, in this Diocese, for the year 1855. It has an imposing array of members of the Faculty, and, we believe, was never in a more efficient state and prosperous condition. The College of St. James has, for thirteen years, sustained an efficient corps of Professors, giving full collegiate instructions; graduated eight classes; maintained an effective preventive discipline, (in itself a source of large annual expenditure,) and now at the end of the thirteenth year of its successful operation, it enjoys the public confidence in the rarest degree, and affords the means of furnishing the most thorough course in academical and theological training. Its accounts clearly prove that all current expenses have been met, and more than met, by the current income from students; and all that it now asks from the Diocese, is the well-secured loan of $15,000, wherewith to fund debts arising, as has been shown, exclusively from the diversion of its current income, to pay the cost of plain and moderate buildings, necessary to its continued progress. We trust that the churches of the Diocese, in accordance with the recommendation of the last Convention and the advice of their Bishop, will recognize anew the obligations of the Diocese to sustain and foster its Diocesan College, and heartily commend to Churchmen the scheme of the trustees, approved as it was by the Committee appointed by the Convention.

Ohio.—It appears from the statement made at the last Convention in Ohio, that there is a great field for labour in that Diocese utterly unprovided for. Its extent may be judged by the following figures:—There are 44 counties in the State without an Episcopal organization in them, though they have over 700,000 inhabitants. There are ten other counties that have no pastor or regular Episcopal Services in them, making altogether 54 counties, and about 1,000,000 of people, entirely destitute of religious privileges, so far as our Church is concerned. In 21 other counties there are 32 parishes and 21 rectors. In 12 other counties, 40 parishes and 23 pastors. Population of Ohio in 1850—1,981,632.

MR. EDITOR:—I was pleased to see your notice of our enterprise on Walnut Hills. Since then we have organized a parish. There were twenty males signed the call for an organization, and we have elected a vestry: it is as sound a Church Vestry as there is west of New York, for we are real Churchmen. We are determined, by the help of God, to have the Services of His Holy Church carried out to the very letter. We have got a lot, and hope soon to build a church. I wonder if some of the New York Churchmen would help us to get a Chancel window? We have named the church, the Church of the Advent. I very much approve of the course the *Churchman* has taken about Free Seats and Daily Service, and Church Music; keep on, and may the Lord bless you in so holy a cause. Yours truly, J. T. B.

Walnut Hills, Ohio.

Indiana.—The Journal of the Proceedings of the Eighteenth Annual Convention of the Church in this Diocese is before us. There are already twenty-eight parishes in Indiana, and the list of the Clergy, including the Bishop, numbers twenty-six. The summary of the official acts of the Bishop for the conventional year preceding the late session, shows that he confirmed in 19 parishes, on 25 occasions, 130; baptized 2 adults and 27 infants; solemnized 2 marriages; officiated at 1 funeral; preached 166 times, and administered the Lord's Supper 36 times; ordained—Priests 3, Deacons 2; consecrated one church edifice; and laid one corner-stone. From the Parochial Statistics we learn that the entire contributions amount to $5,986.91; that the adults baptized number 60; children baptized, 153; communicants, 1,022; Sunday-school teachers, 157; and Sunday-school scholars, 965. "Our great want in this Diocese," remarks the Bishop in his address, "is the means of sustaining missionaries. Clergymen well adapted to the work might be obtained, if a sufficient remuneration could be assured to them." In this address the Bishop enforces the necessity and advantages of permanent ministration. The following is his exhortation:—

> My Brethren of the Clergy, I affectionately and earnestly commend this subject to *your* consideration; and I do so with a full and painful knowledge of the causes that lead to this frequent desire to change your Ecclesiastical position, and to an actual change thereof. I am well aware of the difficulties and discouragements which often cluster about your path. And I sympathize deeply with those—as is the case with many—whose scanty remuneration seems to make a change necessary. But knowing as I do, and perceiving more and more how greatly the growth and advancement of a parish depends on the continuous ministrations of a pastor, and how seriously a parish is injured by the frequent removal of its pastors, I venture to ask, Do you always or generally, relative to any of the causes for change alluded to, better yourselves by a change? Do you not fritter away your opportunities for usefulness, by indulging uneasiness in your position, and by yielding too readily to these inducements to change? Might you not overcome many and most of these discouraging obstacles, whether real or apprehended, by exercising a little more patience, and a little more trust in the providential care of the Master whom you serve? While you regard yourselves as doing little or no good, and labouring without any results, may you not be, at the very time, unconsciously sowing precious seed, which if you only wait patiently for its germination and growth, will bring forth precious fruit? Do not your discouragements arise sometimes, nay, often, from an erroneous estimate of the position you occupy and its capabilities—or from morbid sensitiveness to apparent indifference or neglect on the part of some of those to whom you minister—or from an entire misconception of the estimate which your people have of you and of your ministrations, and a too ready listening to gossiping fault-finders, croaking complainers, and meddlesome busybodies, who are to be found everywhere? Now, instead of looking these apparent impediments in the face, and attempting to surmount them, there is often too ready an assent to what is erroneously apprehended, or too much consequence attached to the complaints and fault-finding retailed, and preparation is made at once to run away from them. Whereas, were there a little more patience and perseverance exercised, quite another result would be soon perceived. Bear in mind also, my beloved brethren, that our mission here in the West, is not to minister in old, staid, and well-ordered parishes, but to build up such parishes out of unpromising materials; to seek out the scattered members of the flock, reclaim them from the strange pastures into which they may have wandered, and collect them again within the fold of the Good Shepherd; that we have to deal with the ignorant, the prejudiced, the careless, and the indifferent; and encounter much and serious direct and indirect opposition from a variety of sources extraneous to our own fold. Difficulties and discouragements are, therefore, to be counted on, both from within and without. But they are not ordinarily insurmountable. They yield far more readily than is sometimes thought, to perseverance in a straightforward discharge of our functions. There is great virtue in the little word Try, when practically employed. *Try*—patiently and perseveringly *try*, before you give up the effort. Allow not feelings of uneasiness in your position to steal upon you, and gradually take possession of you, crippling and impairing, as it necessarily does, all your energies, and unfitting you in and of itself, without any of the adjuncts which grow out of it, for any thing like efficient labour.

Wisconsin.—The Church Mission at Nashotah has come under the observation of the editor of the *Milwaukie Daily Sentinel*, who thus speaks of it:—

> On Thursday evening, after sunset, and by moonlight, we rode over to the Nashotah Episcopal Mission, passing through a country in a high state of cultivation, the farm buildings being almost invariably of a superior order. Passing over the narrow ridge which separates the twin lakes, and climbing the steep hills beyond, we drove up to the Mission at about 9 P. M., and had a superb moonlight view of the very handsome and appropriate edifice which is now ready for the roof, erected by Messrs. Douglass, of this city, (architects of the North Presbyterian Church, 1st Ward, and St. John's Episcopal Church, 5th Ward,) for a dormitory building for the theological students. Long ago Scott said of Melrose Abbey:—
>
> "If thou would'st view fair Melrose aright,
> Go visit it by the pale moonlight."
>
> So the white walls of this tasteful edifice at Nashotah, built of the light-coloured brick, four stories high, in the Gothic style, with buttresses and turrets, and projections, and divided windows, stood out beautifully from among the green foliage. The students, whom we found sitting in groups on the plateau between the new building and the banks of the lake, in front of the low, one story, cheap edifices which have served them so long for dormitories, are highly elated by the anticipation of soon getting into better quarters. As it was late, we were obliged to decline a kind invitation to a boat ride on one of the charming lakes, and returned by a different road from that by which we came, but one exhibiting the same marks of intelligent cultivation which we had everywhere seen in the town.

THE CHURCH ABROAD.

England.—The papers record the consecrations and laying foundation stones of more churches, in different parts of the country.

The Bishop of London acknowledges an anonymous donation of £1,000 for Church Extension in the metropolis.

As an illustration of the beneficial operations of the Tithe Redemption Trust, the following case is pointed to which came before the Board on its last meeting: Resolven, near Neath, Glamorganshire; Incumbent, Rev. Walter Griffiths; population, 775; income, £56; tithes alienated, £93, of which £35 per annum are now offered for sale by the impropriator for £500 (about fourteen years' purchase). Towards the restoration a parishioner offers £150. The Board lamented that the small funds of the Trust would allow it to give only the small sum of £50 towards the purchase, on condition that the patron of the benefice came forward with a contribution.

A new church, a restoration to as great an extent as possible of the old parish church of Aldham, the church and burial place of the Rev. Philip Morant, the historian of Essex, has been consecrated by the Bishop of Rochester.

Open-air preaching is being pursued successfully in various parts of England. The Rev. B. Addison, Rector of Collyhurst, Manchester, is carrying it on in his district with increasing success. At Liverpool, a large crowd had assembled in consequence of the announcement that the Rev. Dr. M'Neile would deliver an open-air address; but the head constable, fearing a breach of the peace, had requested Dr. M'Neile to refrain from carrying his intention into effect, which he did under protest against an unconstitutional interference with his duty and obligation [illegible] Christian minister. The Rev. Doctor afterwards [illegible] his intention to carry out his original purpose, promising, at the same time, to abstain from all controversial topics.

The Rev. Dr. M'Neile has contradicted the statement that he had come into possession of a large fortune, and intended to retire into private life. He says:—"You will oblige me by stating that the first assertion in the paragraph is not true; and that if it were, the second would not follow. Were I possessed of millions, and set upon devising what occupation in this world would afford me the greatest possible enjoyment, I would find none, while health and strength of mind and body are mercifully continued, to be for a moment compared with the ministry of the Gospel of Christ."

There has been a meeting at Free Masons' Hall in support of Lord Shaftesbury's Religious Worship Bill, under the presidency of Admiral Harcourt, a mischievous Low Churchman; but it was comparatively a failure.

The Rev. E. A. Litton, M. A., Vice President of St. Edmund Hall, and formerly a Fellow of Oriel College, a double first-class man and Bampton lecturer for 1856, proposes, under the enabling powers of the recent Act, to open a hall in Oxford for the reception of students.

It appears that the Rev. F. H. Sewell, Rector of Cockeran, Lancashire, who lately purchased the tithe of Lindfield Peculiar for £12,000, intends to endow the benefice with the tithes, which he will give in trust to a select committee, including a Bishop. He desires also to establish and erect a new rectory-house, with a school and school-house for the teachers, at an estimated expense of £7,000, to be raised by subscription, and erected on his land, recently purchased, near the church.

The London *Musical Times* states, that the whole of St. Columb choir, Kensington Park, has been transmitted to St. Columb, where they daily perform full cathedral service in the fine old church of that town, and which it is proposed, by a report of the Cathedral Commissioners, to convert into a cathedral and bishopric. "Nothing," it adds, "can describe the sensation which is created by the beautiful singing of these boys. People far and near flock to the church in order to hear them, and the stillness which reigns throughout the edifice during the anthems and other parts of the service fully proves that the Cornish people are not insensible to the beauties of Handel, Mendelssohn, and others."

It appears, from the statement of a correspondent of *The Record*, a parishioner of St. Paul's, Knightsbridge, that the Bishop of London, so far from agreeing, as had been previously reported, with the floral decorations of that Church, took a course manifesting decided opposition, and practically impairing the efforts of those who would give a devotional bearing to such symbolical devices. After stating that he had expected to find the floral decorations had been carried out to a much greater extent than he found them, and admitting that the decoration of churches was not an uncommon practice, yet he expressed positive disapproval of a wooden cross, on which had been woven floral crosses and wreaths of evergreens, denying it was a fit ornament for a "Protestant" place of worship, and took the position that "as decorations were not canonical and were non-essential, that if their introduction carried annoyance to only two or three in the congregation, they ought not to be persevered in;" thus going hand in hand with a dissenting churchwarden, who has embodied the spirit of the opposition. Not content with this, however, he rendered, on the occasion of his visit, a decision that the dissenting churchwarden's interpretation of the law, with respect to his powers as a churchwarden, was correct, a right that had never been admitted legally. As a consequence, other additional floral decorations will be opposed, and bunches of plain white flowers have already taken the place of coloured wreaths in cruciform pattern, and several crosses have been pulled down. In respect to St. Barnabas, the Bishop of London designs corrupting its services to the weakest and most puritanical form.

In the Consistory Court, the suit has been commenced, instituted by Mr. Westerton, Churchwarden of St. Paul's, Knightsbridge, against the Hon. and Rev. R. Liddell, the Incumbent, for the removal and alteration of certain articles of Church furniture, alleged to be inconsistent with the Laws Ecclesiastical. The trial was proceeding at the date of our last advices.

Nova Scotia.—A new chapel, to be called the Chapel of St. Augustine, is being erected midway on the road running from Halifax to St. Margaret's Bay, and which is specially intended for the benefit of seamen and their families upon the coast. The edifice is the result of contributions, made both in England and in the Provinces; and as it cannot for a length of time be self-supporting, may be regarded as a mission church. Twenty fishermen, who had plodded miles from their vessels, were present on the occasion of the erection of the frame.

Canada.—We learn from the *Colonist*, that on the 28th ult., the foundation stone of a church, to be called the Church of St. Mark, was laid in the village of Orangeville, in the county of Simcoe. The design is Early English; and as a large subscription has been obtained towards its erection, it will, no doubt, be a lasting memorial of Christian zeal, artistic taste, and an index of the rapidly increasing wealth of the country. The ceremony of laying the foundation stone brought together a large number of spectators, it being the first of the kind that had ever taken place in that part of the country. The edifice is expected to be completed in the Fall. The *Colonist* energetically remarks:—"Those persons who with sacrilegious hands have robbed the Church of her property, cannot take away the zeal of her people, nor weaken their attachment to her cause."

THE WORLD AT HOME.

SANGUINARY KNOW-NOTHING CONFLICT IN KENTUCKY.—There was a sanguinary battle at the election at Louisville, on Monday, between the Know-Nothings and Irish. Three Americans were killed, and as their opponents fired upon them from the windows and tops of houses, a large number are supposed to have been wounded. Of the Irish several were killed and many wounded, and it is reported that one of them was hung by the mob. The city was set on fire in three different places. The latest accounts state, that it was ascertained at least twenty persons have lost their lives in this terrible encounter, but the number of the wounded, and the loss of life by the burning and sacking of twelve dwelling houses fired by the mob, is not even conjectured. On Tuesday forenoon, through the efforts of some of the most prominent citizens of Louisville, the rioters were restrained from further acts of violence, and during the day a large force of special police was organized, and two companies of military ordered under arms.

CHARGE OF ENLISTING FOR THE CRIMEA.—Mr. Commissioner Bridgham has discharged the persons who were under examination for enlisting men for the Crimea. The Commissioner did not deem the testimony of the approver reliable, and as he is the informant against Mr. Stanley, of the British Consulate, it is to be presumed that the District Attorney will not subject that gentleman to an examination on the testimony of a witness who has been already discredited by a magistrate of the Federal Government.

TEXAS.—We learn that in Western Texas heavy rains had done considerable damage, and apprehensions were felt that the cotton crop would be injured.

ATTEMPTED SUICIDE AT NIAGARA.—On Thursday, last week, a lady staying at the Falls of Niagara, whose behaviour had excited suspicion, was followed by some persons from Table Rock up to the Rapids, and when she had walked a short distance, she suddenly plunged into the Rapids before her pursuers could reach her. One of them, however, ran down the bank, and wading into the water, was enabled to snatch her from the Rapids as she was floating by towards the brink of the Falls. She is from Toronto, and assigns trouble with her husband as the reason for the rash act.

OPPOSITION TO CASTLE GARDEN AS AN EMIGRANT STATION.—On Monday night, about five thousand of the residents of the First Ward and its vicinity assembled upon the Battery, to protest against the act of the Legislature by which Castle Garden has been converted into an emigrant depot. Very strong bodies of police were stationed round about, and also a platoon of the military was at hand; but there was no occasion for their services, and the whole affair passed off very quietly. A long series of resolutions were adopted, speeches made, and then the vast assembly marched peaceably off the ground in procession, bearing banners and torchlights, and preceded by a band of music.

BATTLE OF INDIANS.—We learn from St. Louis, that on the 16th ult., the Omaha Indians attacked the combined forces of the Sioux, Cheyennes, Apaches, and Beaver Creek Indians. A serious conflict ensued, resulting in the defeat of the Sioux, &c. A number were killed and wounded. Longan Fontillue, the head chief of the Omahas, was slain.

FATAL COLLISION ON THE DELAWARE.—Last Saturday night the steamer General McDonald, while on an excursion to Cape May, came in collision with the schooner A. G. Pease, off Lazaretto. The schooner struck the steamer on the larboard side, raking her wheelhouse, &c., completely aft. Some eight or ten persons, who were in the barber's shop at the time, were swept overboard and drowned. The schooner sustained little injury, but the steamer was damaged to the extent of about two thousand dollars.

THE LAW COURTS.—It appears that there will not be any jury trials during the month of August, nor any other business except motions and decisions in cases submitted at special term. Most of the judges are out of town.

CARE OF IMMIGRANTS.—The new system at Castle Garden effectually protects immigrants from the tricks of the "runners," and the extortions of the boarding-house keepers; and so enraged are these harpies, that they have been creating disturbances at the new station, where last week upwards of a thousand were received from vessels that had just arrived.

MORTALITY OF NEW YORK.—The City Inspector's last report has an improved aspect. The mortality list shows a decrease of 93, as compared with the week previous, the whole number being 576, according to the City Inspector, namely—89 men, 69 women, 231 boys, and 187 girls. The decrease is almost entirely among the children.

CALIFORNIA.—There is news from San Francisco to the 16th ult. It seems that Messrs. A. A. Cohen, late receivers of the assets of Adams & Co., and J. C. Woods, a member of that firm, are charged with frauds to the amount of four hundred thousand dollars, by Judge Chambers, of the late firm of Page, Bacon & Co. He has made an affidavit to the effect that the firm of Adams & Co. have been engaged for several years in palming off inferior dust upon the firm of Page, Bacon & Co.; that a regularly organized band of disguised accomplices had been maintained in the various mining districts of the interior where gold dust is bought and sold. The defendants were held to bail in the sum of $420,000 each, and an order for arrest was issued by one of the courts. They have published a card refuting the charges preferred. Mr. Dillon, the French Consul, had become involved in a quarrel with the agent of some French property owners, and the misunderstanding would have led to a hostile meeting but for a difference of opinion as to the weapons to be used on the occasion. Several other duels had recently been fought, and were very sanguinary combats. The steamer Sierra Nevada, which arrived at San Francisco on the 15th ult., had thirty-one fatal cases of cholera on board.

THE WORLD ABROAD.

Great Britain.—The Queen was at Osborne, Isle of Wight, at the date of our last accounts. The children of the Queen have, some of them, had the scarlet fever.

Her Majesty, during a recent visit to the Aldershot Camp, took an opportunity of personally conferring the Crimean medal on three men, whose bravery at Alma and Inkermann has led to their appointment as barrack sergeants. These were Sergeants Tunicliffe, Cunningham, and Macdougal.

Her Majesty's visit to Paris, which had at first been intended to take place on the 2d of August, is now definitely fixed for the 17th. Parliament will, of course, be prorogued before her Majesty's departure.

It is stated that Sir Charles Napier received a summons to attend at Court, for the purpose of being installed a G. C. B. He, however, declined the proffered boon. The reason assigned by the gallant Admiral, if not officially given, is well known to his friends. "I have been," he says, "censured and degraded, and have been denied the opportunity of clearing my reputation. Yet am I now offered a G. C. B."

It is reported that the Lord Chief Justice of Common Pleas is about to resign, on account of ill health, and that he will be succeeded by the Attorney General, Sir A. Cockburn.

The Recorders of London, Manchester, and Liverpool, were appointed Commissioners to inquire into the charges of misconduct against the police employed in Hyde Park, at the recent Sunday riots there. Some of the aristocracy, whose windows were broken, have applied to a police magistrate, with a view to make "the Hundred" pay for the damage, but the magistrate did not think such cases were contemplated by the law on this subject.

A commission, consisting of Lord Monteagle and Messrs. Hubbard and Norman, has been appointed to inquire into the subject of Decimal Coinage.

A Committee of the House of Commons, after hearing counsel, has reported that Baron Rothschild's recent financial negotiations with the Government do not involve a contract which would vacate his seat for London.

A Return just issued shows that between January 1, 1853, and June 28, 1855, 813 gentlemen obtained commissions in the army by purchase, and 696 without purchase, while only 95 officers got promoted from the ranks in the same period. The total amount realized by the sale of commissions between January 1, 1853, and January 16, 1855, was £62,970.

The mural monument subscribed for by the members of the Oxford Circuit, and sculptured by Lough, to the memory of the late lamented Justice Talfourd, has been placed in the Crown Court, Stafford, against the wall between the two galleries.

The will of the late Sir R. H. Inglis has passed through the Prorogative Court, and the personal property is sworn to be under £40,000.

Dr. Arnott, Napoleon's last medical attendant at St. Helena, and for whom the Emperor cherished a strong affection, has just died, aged 84. Napoleon died holding Dr. Arnott's right hand.

It is understood that the Right Hon. Henry Goulbourn will not be a candidate for the University of Cambridge at the next election. The right honourable gentleman, in consequence of failing health, retires from public life. Mr. Cowling, the barrister, will, in all probability, be a candidate in the Conservative interest. Mr. Cowling was senior wrangler of his year.

Preparations were making for the funeral of the late Lord Raglan, at the family vault of the Ducal House of Beaufort, at Bodminton. The body was expected to arrive at Bristol.

The papers contain accounts of several violent thunder storms of recent occurrence, which were accompanied with hail and rain. The roads were torn up, buildings damaged, churches injured, glass broken, and several persons killed.

Sir William Molesworth has succeeded Lord John Russell as Colonial Minister; and Sir Benjamin Hall has succeeded Sir William, as first Commissioner of Public Works.

The Sunday preceding the sailing of the last steamer passed over quietly in Hyde Park. The inquiry into the conduct of the Police was going on.

The Government Training Establishment at Kneller Hall, for Schoolmasters for Poor Law Union Schools, has proved a failure, as its latitudinarianism justly deserved it should.

Canada.—Another affair of "honour" has come off at Kingston, in which one of the parties has been seriously wounded. The difficulty arose out of an argument on the question, whether the sun or the earth was necessary to produce an eclipse of the moon.

India.—England is likely to have some trouble with Russia on the frontier of her Indian territory. It appears that the Russian troops stationed there had advanced into the territory of the Khan of Khiva, engaged his army, and defeated a large portion of it. They were at the same time assembling in great force near Kokan, and it was thought that they would soon have the limits of their conquests in the East bounded by this latter place and Khiva. Persia was secretly aiding Russia, and the King of Bokhara was watching in alarm the quiet absorption of his neighbours, Khiva and Kokan, by the Northern Colossus.

Spain.—Accounts from Madrid state that the rupture with Rome was complete, the Roman Charge having demanded his passport on the 16th, on account of the passage of the Church Property Bill.

The *Black Warrior* dispute with the United States has been definitely settled by the indemnity of a million reals.

Don Escalante has been appointed Minister to Washington in room of M. Cueto.

Austria.—Letters from Vienna state that a better understanding existed between the Austrian and Prussian Cabinets, and that their action in the Federal Diet would be identical. There was also a rumour that the Allies proposed that the Crimea be given to Turkey, the Principalities to Austria, and Lombardy to Sardinia—England and France to have contingent advantages. But it is not credited.

An Austrian circular to the Germanic Diet is said to speak strongly for peace, and to state that Austria will continue to hold the principalities till peace be restored. Austria further asks the Germanic Confederation to maintain its present attitude. The Diet had replied that present circumstances did not call for fresh measures, and the Diet did not contemplate extending its obligations or engagements.

Russia.—It appears that new dissensions between the Emperor Alexander and his brother, the Grand Duke Constantine, have taken place, and that the Prince of Prussia's visit to St. Petersburgh was attributable to these dissensions.

The Emperor was about to leave the capital, to visit the southern provinces of the empire, and will, perhaps, proceed to the Crimea. The object of this journey is to inspect the troops and the works of defence on the shores of the Black Sea. The Emperor also intends to visit the fortresses of the kingdom of Poland, and to remain for some days at Warsaw.

The War.—The siege of Sebastopol was resumed early last month, though not with any systematic order; and the besieged appear to have presumed upon this, and hence more active in their resistance. General Pelissier, writing to the French Government on the 16th ult., says:—"The enemy, who had for some days endeavoured in vain to stop our left approaches in front of the Malakoff Tower, attempted last night to drive us back, but they were repulsed by the first division of the second corps. Three times the Russians threw themselves upon our trenches with their usual snouting, but after each attempt they were compelled to retreat by the steady fire and calm attitude of our soldiers, leaving behind them many of their slain." And on the 18th, General Simpson telegraphed the British Government:—"A sortie made on the left attack was repulsed with only three casualties on the British side." The French papers give accounts of some operations at the outer batteries. On the 18th, the Russians attempted another sortie at night, about ten o'clock, against the batteries of Careening Bay, and were vigorously repulsed. Letters said that the Russian ships had begun to suffer from the French mortar battery on the side of Quarantine Bay, and deserters say that the rations of the shipping are reduced one-half. The Sardinian and Turkish forces had again withdrawn from the valley of Baidar to Balaklava. This was thought to indicate either another modification in the plan of campaign or that field operations against the Russians had been abandoned. The report was confirmed that the Russians had received reinforcements. Gortschakoff had written to St. Petersburgh acknowledging their arrival.

The British General Eyre has had a leg amputated. General Sir John Campbell died within Sebastopol, and under a flag of truce his sword was returned.

By the *Baltic*, which arrived yesterday, having left Liverpool on the 28th ult., we have a week's later news, but nothing of much importance. The French continued to approach the Malakoff, which the Russians continued to fortify. The Russians made a sortie on the 24th, but were repulsed. It was rumoured that a secret expedition is to attempt to force the passage of Sebastopol harbour while the land forces assault. Another rumour was, that Gen. Simpson and Omar Pacha have resigned.

* * *

HERRINGS IN THE NORTHERN SEAS.—In April and June, all of a sudden, innumerable masses of herrings appear in the northern seas, forming vast banks, often thirty miles long and ten miles wide. Their depth has never been satisfactorily ascertained, and their denseness may be judged of by the fact, that lances and harpoons thrust in between them, sink not and move not, but remain standing upright! Divided into banks, herrings also move in a certain order. Long before their arrival, already their coming is noticed by the flocks of sea-birds that watch them from on high, whilst sharks are seen to sport around them, and a thick oily or slimy substance is spread over their columns, colouring the sea in day-time, and shining with a mild, mysterious light in a dark, still night. The sea-ape, the "monstrous chimera" of the learned, precedes them, and is hence by fishermen called the king of the herrings. Then are first seen single males, often three or four days in advance of the great army; next follow the strongest and largest, and after them enormous shoals, countless like the sand on the seashore.

* * *

RAILWAY EXPENSES.—The American *Railway Times* contains a table exhibiting the classification of railroad expenses, from which it appears that twenty-nine per cent. of the expenses upon rail-roads are absorbed in maintenance of way, or road bed; twenty per cent. in oil, fuel and waste; ten per cent. in repairs of locomotives; eleven per cent. in freight expenses; and the remaining twenty-eight per cent. in passenger expenses, repairs of freight and passenger cars, and incidental and contingent expenses.

* * *

OF twelve American surgeons who have, within a few weeks, gone out to join the belligerent armies in Europe, nine attached themselves to the service of the Czar, and three had joined the Allies.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLIC.

NO. III.

Let it not be deemed a waste of words even for a religious journal to be discussing the merits of words, or to determine their present and past value. In history, and above all in the history of the Church, appellatives and epithets are not mere sounds; they are the surest landmarks of the darker periods, and help us to wend our way where other resources fail. What Quintilian has said of the apparently humble study of grammar, applies with peculiar force to most of our ecclesiastical terms—*interiora velut sacri hujus adeuntibus apparebit multa rerum subtilitas*—and we may add, *multaque in tenebris lux—in dubiis, fiducia.*

The rise and prevalence of terms and distinctive epithets, whether in the Church or State, more or less characterizes a period, and a true history of names would be a history of man. Our view at present is limited to the origin and significancy of the names borne by members of the Christian Church in primeval times of its history; and to determine, on the one hand, how they originated, and on the other, what influence they have asserted in regard to the internal prosperity of the Church, and the spread and preservation of the truth.

We have noticed in the earliest periods of the Church three distinct appellatives, forming as many distinct epochs in those early times. The first of these was the name given by our Lord Himself, and established as the designation of Christians among themselves, and by which they should recognize one another as members of His household, making one family, of which Christ is the Head. It expressed the all-important fact, that they were "the children of God"—not merely a society voluntarily or arbitrarily knit together by the formality of organization, but, as believers and followers of Christ, a body united in Him, and truly and really brethren by the ties of that common interest which they all have in the one faith and the one Lord.

This is a plain and unquestioned exhibition of the happy and peaceful condition contemplated and embraced in the declaration of our Lord, "Ye are brethren." The feelings, sentiments, principles of action among the converts, before the fall of Jerusalem, were all based upon this broad principle. It involved a principle deeper than what struck the common eye, and that was a principle of reciprocal interest, felt and cherished where the welfare of one was the interest of all; and the individual, in his love of God and His blessed Son, evinced new sympathies, a new humanity in relation to the Church. The predominant feeling and principle in the Church, before the fall of the Temple, was that of a fraternity. It was a community more than a government—a family more than a community—not a democracy, though all shared in its councils—not an aristocracy, though some necessarily stood prominent in word and influence—not a monarchy, though they preferred one their King and Master. There was, in truth, nothing like it in the various forms of human rule, where all rule was love, and all government was the spontaneous flow of a generous emulation, only to anticipate the common burden for the common good.

We do not, indeed, pretend to assert that this ideal was at all times fully realized even in the Apostolic Church. It is but too true, that even then there were occasional divisions; and as there were divisions, so there were the symptoms of sects and heresies in the midst of the body. But whatever there were, it cannot be questioned there was also, as yet, the ruling spirit of God's heavenly grace, that was everywhere actually cooperating with the spirit of love. In this the Church was "strong in the Lord and in the power of His might." Never was the Church stronger than when she lived in the consciousness of her living relation to Christ as His family, and her sons and daughters felt that it was a family of brethren.

This was the golden age of the Church, when she consisted of those who felt and realized that they were brethren. Yet even before the fall of the Temple, the way was preparing for another name. It had been already given, not adopted, imposed, not chosen, by themselves; and even before the subversion of the Jewish polity, the disciples had been called Christians. The name brethren had been given by their Lord; the name Christians was first applied by their antagonists. Whether this was from mere odium, or for mere distinction, it was a name in the first place founded on a mistake. The official name of our Lord was taken for His proper name, and ignorant of the purport of Christ as the Messiah, they formed the appellation, very natural for them, but which, ere usage reconciled the ear to it, would be both awkward and improper to a Christian. Much as he might afterwards acquiesce in this name, it could not be so at first. In the mean while, the name gained currency, and the followers of Jesus the Messiah were called Christians so long and so frequently that they at length yielded to the current, and adopted it also. Suetonius, in his lives of the twelve Cæsars, falls into this very error of the pagan world, when, speaking of the disturbances created by the Jews, he evidently confounds the Christians with the latter, using the vague expression "impulsore Christo" as if our Lord's name were Christus or Χριστος. The Gentile population at Antioch, where the name first come into vogue, made the same mistake in regard to our Lord's official name, and, supposing Christ was like any other proper name, very naturally called the disciples Christians.

That this name was imposed upon them at first is almost certain, from the very nature of the circumstances, and the import of the word. As to the circumstances, they were in the midst of a jealous and vigilant government that beheld every party designation with distrust. It was dangerous for Christians to assume the name of their glorious leader, in times when factions were ever springing up, and nowhere more so than among the Jews, and prudence alone would teach them to avoid a designation which ignorance could so easily misinterpret to raise the storm of persecution. There can indeed be no doubt but that this very name, given to them by their enemies, was often itself the sole cause of persecution, by the very natural tendency, as in Suetonius, to confound Christ with the leader of a faction. Even if Christians felt themselves honoured by this name, although they were aware no honour was intended, yet common prudence, which in such cases becomes a duty, would of itself dissuade them from adopting any other name than what their Lord had imposed; and that name was, brethren, alike calculated to promote love within their own circle, and obviate odium and jealousies without. It was both the dearest and the safest name they could bear. It taught love and humility among themselves; it shielded them from all suspicious scrutiny from the world, as it rather constrained the admiration of that world to exclaim, "See how these Christians love one another."

But if circumstances had been otherwise, there were other scruples why Christians would hesitate to adopt a name from that of their Lord. First of all, reverence for that name itself. Neither the proper name Jesus, nor the official name Christ, could form the basis of an epithet for them, for the simple reason that this was inseparable from a party aspect, and as such it would be in fact a desecration of that name on their part, although it might be done in ignorance. They could not assume it, therefore, on this simple ground alone. It would be perverting the name of Christ for party purposes, how much soever this might be unintentional, whilst it would seem to give all countenance to the charge that Christians were a faction. And when, in addition, Christians considered the import of that blessed name, which they would not even desecrate as a proper name by constructing a new name from it for themselves, much less would they form such an epithet or name from a title or official appellation, such as Messiah does convey, for the simple reason it would neither be characteristic nor expressive of the faith they possessed.

Now the obvious truth in regard to the prevalence of the Christian name is this. There was a necessity created by the existence of a community thus coming into notice, to designate them by some name, and what name more likely to furnish the basis than the one which was so often heard and so little understood. The name being once given, Christians, from a similar impulse almost like necessity, would be compelled to recognize it as belonging to them justly, how much soever they might feel the impropriety of thus forming an epithet from their Lord's official title. Thus from a singular necessity on both sides there resulted this name, which the Church soon learned to contemplate with other eyes than the original circumstances and import suggested; and as circumstances passed away, and time and usage blended the official name with the name of an individual, so the reasons for hesitancy passed away with all other objections, and Christians could glory in being named after Christ.

This they could not do at first. The heathen urged by their own hostility to designate an adverse party, and then the party itself unwilling as unable to deny that the designation expressed a truth, though the circumstances forbade them to assent to its propriety, from the partisan character it indicated, not to mention the other errors it involved,—their peculiar position was such that they could neither adopt the name for themselves, nor could they refuse, deny, or reject it when given. When the heathen came forward with their accusations against this new party as Christians, this name itself forming a charge, it was neither in the power of the accused party to deny the charge, nor was it their will,—and they had thus a double trial to endure for the name of Christ on such occasions,—on trial was, to behold and hear that blessed name profaned by confounding Christ with the leader of a faction; the other was, that they had to assent to so much of its truth as concerned themselves, without the power to show their enemies their error, in denouncing their faith in Christ as a crime.

What the pagan world thus alleged as proof of party and faction in the name that Christians now bore, was to them a double grievance, which they could neither obviate by denial, nor yet acknowledge in the sense attached to it by their enemies. They could not deny they were Christians, if by that name was meant their faith and adherence to the cause of Christ; they could not acknowledge it, if by Christ their enemies meant only one of the many pretenders of the day—the head of a party secular in its objects,—whilst they, the latter, ignorantly or designedly, took no cognizance of the meaning or of the purely moral and spiritual influence it implied. It was a double reproach they had to bear in this reproach of Christ, when to be charged with the name of Christian was a crime against the State, a matter of record in the tribunals of the judge, and for which the believer was just as liable to be arraigned as for sedition, conspiracy, or rebellion. This, of course, was not always the same—even during the first three centuries it varied according to the temper of the government; but still the name of Christian was politically a reproach, not completely wiped off from the records of the State, until first the fall of the one temple of Jerusalem, and next, the fall of the many temples of Rome, took away this stigma, and from being a persecuted party, Christians became the rulers. For two or three centuries at least, the name Christian was thus a reproach. It was to Christians themselves, honour and dishonour in painful junction and painful contrast. Honour it was too great for Christians themselves to assume in their veneration for the sacred title of Christ, too great for them to apply to themselves by a modification which would lower its divine import in too great a mixture of the earthly with the heavenly—and yet dishonour to them and to their Lord, thus lowered and reviled, His very name made the occasion of a political crime. It was one of the devices of the great enemy, not exceeded, perhaps, in depth by any since that day, that Christianity had to appear before the world for two or three centuries, merely as a faction of superstition at best, from which it was only relieved at length by patient endurance, proving to the world even in this life that they who suffer shall conquer—*qui patitur vincit.* The name Christian could never have risen and triumphed in any other way. It arose in ignominy, it was stamped with shame, it was imposed by hostility, it was received and rejected with equal reluctance, it was tolerated only as a growing nuisance, in short, it was the great paradox of the first three centuries, until God in His providence, as if to purify it in the furnace of affliction from all reproach from within and from without, crowned it with signal triumph, and it became the great signal to "reprove the world of sin, of righteousness, of judgment." C. F. C.

For The Churchman.

THE CATHOLIC CHURCH—THE MEMORIAL—"CATHOLIC OR SECTARIAN, WHICH ARE WE?"

The writer of this is a communicant of *our branch* of what he verily believes to be the Catholic Church. He believes there is a "*right way*," but he as firmly believes and *knows* that though we are essentially Catholic—Catholic in our *constitution*, it may still be important for *us* to inquire *now* what that constitution is *not*,—to understand, if possible, whether we have anything to do to *restore* our Church to a more free and healthy action; to see if there are suckers and parasites fastened to this our branch of the true vine, and which retard its fruitfulness. If *we*, like the Church of Rome, have *narrowed the ground* of Catholicity, and thereby entrenched upon the inherent freedom of the Catholic Church, this surely cannot be the result of our Catholic principles, but must be a *feature* of Sectarianism—the result of those accidents of history, which have frequently arisen in the pathway of the Church, throwing their dark shadows around her, obscuring her principles and her beautiful simplicity, fettering her freedom, and bewildering her children. A striking example of this may be found in the condition of the Church of England—which we call our Mother Church—when she was restrained in the freedom of her Episcopate, so that she could not give to America a single Bishop without the consent of Parliament. If only this feature of the English Church should be contemplated by us, would she be in our estimation Sectarian or Catholic? In our zeal for preserving what we call the *integrity* of the Church, may we not sometimes have some standard of Catholicity in *our* minds, too *small* for the pattern of that real Catholic Church which is *Christ's Body*, and (which we know *cannot* be either Rome or Geneva) which is really larger and greater than we have even imagined, though we believe in it, but have yet failed to grasp the whole idea.

We are *not* Catholic simply because we like to hear the services in our Church chanted; nor because we don't like chanting, the emblem of the Cross, nor anything else which is old.

We are not Catholic simply because we have the Constitution of the P. E. Church in the United States, with our General Convention, Canons, and laws—for some of these may be very imperfect.

We are not Catholic simply because we have Cranmer's Prayer Book, endorsed by King and Parliament, nor because we have substantially the same thing revised by us in America.

We would not become more Catholic by holding that it was proper and expedient for us to violate the Constitution of the Catholic Church to effect an union with those who do not *believe* the Catholic Church—for this would destroy us utterly as a branch of the Church.

But we *are* Catholic because we have the Bible, the Creeds, the Sacraments, and an Apostolical Ministry, which, combining, make, with the believers, the Catholic visible Church. Let us see if we have, besides, any law, custom, or usage, which tends to make us Sectarian in the same sense that Rome is Sectarian. Any restraint, any mere human law which restrains the jurisdiction and power given by a positive appointment and divine command to the Bishops or Chief Pastors of our Church is a Sectarian feature, or the setting up of a private or human judgment in opposition to a divine appointment—and which appointment, from its very nature, is fully measured and defined by Christ himself. Is our Episcopate free?—is it the Episcopate of the early Catholic Church? Have not the laws of State almost annihilated the life of the Episcopate in England? Have we not, at least in theory and practice, blindly followed England, even when there was no necessity for our so doing? Our Prayer Book is certainly in all essentials Catholic; but in its present division and use, and with its conflicting rubrics, and three or more services in one, it shows haste and difficulty, and even want of comprehension of its own principles, in some of those who had large power and authority in its arrangement. The idea that its acknowledged defects ought not to be amended, because some *party* may try to destroy its Catholicity, is simply ridiculous. If the elements of power in our Church are so anti-Catholic as to endanger every attempt to do good by our Bishops and Clergy, with the Laity, in General Convention, the sooner this is known the better for us all in this world and the next. It is simply stupidity in us to close our eyes to the truth. We condemn Sectarianism because it will not look at history and facts. Let us look at facts and history, to our Church, into our own hearts, and up to God, and all will be well.

We may say that we love the Church—which is the Lord's Body; we may think we do love it, and we may love it as a rich man loves his own possessions; we may thank God that we are not as other men; we may be well contented with things as they are; and yet have no just conception of the true Catholic spirit and general adaptativeness of the Church to the wants of all sorts and conditions of men. We may fetter with rigid rules of purely human invention the work of the Church. We may, in our hearts, excommunicate all sects. But if we would ourselves be Catholic in spirit as well as in name, we should seek to understand how much of our own polity is really Catholic, and how much if any is Sectarian.

In Illinois, where I reside—and Illinois, in this respect, is not different from all the other Western States—the Free Masons number more members than the Church. The weakest and newest ism or sect is stronger than the Church; and yet we must do nothing to enlarge our work, for fear of *radicalism.* We recommend the Daily Service in our churches, the free pew system, chanting, and congregational singing. But this can only be attained in large towns and cities. We have no clergymen in the West, at least outside of the cities and colleges, who will even try to have Daily Service—if they did, it would be useless. The eternal sameness of our Morning and Evening Prayer is not attractive to strangers in the Church. *Protestantism* says it prays from the heart, not from a book: we say to this great mass of living error, Very well, go on—go to the devil, if you like; you must learn the Prayer Book—you must find the *place*—you are prejudiced and stupid. We are the Catholic Church; we have Cranmer's Prayer Book, endorsed by act of Parliament, revised in America. What more do you want? But the Church in the West needs a division of our services, made by authority, to be enforced. We need a *prohibition* against the *reading* of nearly all the Prayer Book at one service. We need some additional services, to give variety in our worship. We do not desire any change of doctrine. We want *no* extempore public praying in our churches. We have heard Sectarian prayers, and senseless shouting, and animal excitement enough; but because this is so, we do not the less feel our want of shorter and more varied services. We *cannot* believe that there is any reason in the constitution of the Catholic Church why we should have failed in arresting the attention and in fixing the love of the masses for our branch of this true Catholic Church. We know that practically we have *failed* to do both. We are tired of being told that all is right; keep still, don't agitate; there are bad men among us moved and instigated by the devil, not having the fear of God before their eyes, who desire to work ruin upon us if we move but a finger in the way of re-adopting or reforming our Prayer Book. We believe that no *one* individual in the Church will be able to say *now* precisely what we need in the way of reform—reform of mere human laws; but the Commission of Bishops on the Memorial will most *certainly* know at the proper time what we want; for it will be told them in that hour what they shall say. It takes but little faith to know this, and much scepticism to doubt it. It takes most wonderful self-complacency to enable *any* to *think* that our Church is doing well enough *now.*

At this particular period in our history—this crisis—individuals become mere drops to the ocean. The gravest humility is required: *none—no, not one*—is now capable of pronouncing *ex cathedra* what shall be done, and how; yet the humblest may speak his mind, in the conviction that he is but one, and that whatever may be done, it is his duty to submit, and *then* be quiet.

A LAYMAN.

Quincy, Ills.

For The Churchman.

THE CRUCIFIX.

St. Paul, when urging prudent forbearance in order to give no offence, because of the ignorance of some, observes as by the way—"We know that an idol is nothing in the world"—*i. e.*, the mere image, graven or molten, is in itself nothing at all as to power, action, or thought; it cannot even move its place. And what St. Paul said of those images he meant to say of all images, they are nothing. And so he told the acute disputants at Athens, we ought not to think that Divinity "is like unto gold, or silver, or stone, graven by art and man's device."

Every image, whether among heathen or Christian, is made according to the best fancy or taste, imagination or skill of the artist. The workman has his beau-ideal, and according to this he paints, carves, or casts his image. Hence you will find as great a diversity in the features and representations of our Lord's person as there are artists who design an original; and for ourselves, we have no objections to a modest effort of a pious artist endeavouring to represent the person of Christ as we may best imagine Him to have appeared whilst He moved on earth. But to represent Him on the cross is touching more sacred and more solemn ground; and here artists as well as other men should put off their shoes, lest they defile that which is holy. In the first place, the very fact that the person of our Lord must be exposed naked to the beholder's eye, is objectionable. It is no excuse here to say that it is only an image—a carved image—a representation, and not a reality. We all know that all such works are works of art, and the value is in proportion to the approach to reality. The statue that appears to breathe bears the prize in art, and the crucifix that shows the human form in its perfection is the standard for all the rest. Indeed these crucifixes, like the shrines of Diana at Ephesus, made by that celebrated Demetrius, the silversmith of old, have brought and continue to bring "no small gain to the craftsmen" according to the finish given to their work, so that as the excellency or value of the work depends upon the skill of the artist, the skill of the workman again is to be the measure of admiration and of devotion too.

So much is this the case, that artists, enthusiasts in their profession, not only rival each other in their exhibitions of the crucifixion, but there are sad and disgraceful stories related of the actual crime to which this can lead. The story of Giotto, the celebrated Italian artist, is not we believe generally known, but it shows that the arts, when they profess to relate only to a sacred object, may be allied with the greatest crime. Giotto was engaged by the Pope to make a painting of the crucifixion, and in order to take his picture from nature, he induced a poor man to be bound to a cross for one hour, under the promise of a handsome reward. Instead of this, as soon as Giotto had made his victim secure, he seized a dagger and stabbed him to the heart! He then set about painting the dying agonies of the victim until he expired. Such a crime could be engendered even in such a case, where the very subject might be justly expected to forbid it. An artist committing a foul murder, merely to give a more perfect exhibition of the death of Christ! One would suppose the very idea of the latter would drive all crime away,—instead of which it is the very means of perpetration.

Aside from such a fact, there is, there must be in every attempt to reach the reality on the canvass or with the chisel, a degree of artistic absorption of interest in the mere exhibition of the subject, that loses sight of everything else, and paints or sculptures the suffering Christ with a rude levity that must grow into hardened, callous apathy. The artist looks at nothing but the performance of his work, and the only question with him is, how near it approaches reality. It is with him a matter of artistic skill and taste, and every one who goes through the process of giving such an exhibition, seems to pass through all the stages of crucifying Christ afresh! Enthusiasm for his art, or deep interest in his artistic success, absorbs all other considerations, and in the view of that he actually disregards or profanes the sacred person of Christ himself. We believe there has thus been a gross profanation of Christ's person, as spread on the canvass to portray the scene of the crucifixion, as there has been to bring out the crucifix from the sculptured block. Even if men of the most consummate skill were alone to attempt such an exhibition so hazardous to the art, it can never escape the profanation in some extent,—but when we look at the multitudinous attempts at the same thing from so many hands, rude in skill, as they are devoid of piety, it is no wonder that in so many instances these crucifixes, paintings and carvings are mere caricatures of the crucifixion. Nay, we might ask, what are the best of them, when viewed in their proper, true, and Christian light, what are the best of them but caricatures of an event that can never be represented either on the canvass or with the chisel? Never represented without some injury to the subject. No painter can give us a scene of the crucifixion, no sculptor can give us a crucifix, without a sin against the truth.

This alone is a serious consideration, and should deter any Christian artist, especially, from attempting a work so full of hazards. And so much the more should it also deter any who call themselves Christians from encouraging such work by using crucifixes that more or less belie the truth with a caricature of Christ on the cross. No, it is a subject that no art can represent, that no skill can portray, and that only destroys both its dignity and solemnity by an attempt at imitation. Imitate the crucifixion from a block of stone or wood! Imitate the scene at Calvary on the canvass! It is absurd,—it is only among the babyisms of Rome, that by a studied affectation of nature, only tries to conceal the hollow depths and deficiencies of art. There is no truth in such an exhibition beyond the most general fact, and it may even pervert the general fact by the superaddition of a single feature or the omission of another.

Crucifixes in an oratory—crucifixes in a church! We venture to say such devices will be found more a hindrance than a help to devotion. No, this is not the way that God will have us worship and have us pray. If we think it necessary to aid us in our closet—our private offerings to God, be assured there is that in us which is not well-pleasing in His sight. Our prayers must be animated from another less earthly, less material source. And here is the substitute. Would we draw incentives to devotion from the scene of Calvary? Let us go to the scene of Calvary in the spirit ourselves. Let us go in the spirit of the mind, and contemplate that scene with our thoughts on Him who suffered for us there, that we might be able to dispense with crucifixes, and with all other puerilities that come between us and our present Saviour. Let us open the New Testament, and there let us be led to bow the knee of the heart first to the suffering Lord, and we shall then be prompt, too, to bow the knee in love, and adoration, and gratitude, and submission, to the power of His cross—with no crucifix, no cross, and no help but His own promise, His own presence, and His own sacred truth.

For The Churchman.

DOES ECCLESIOLOGY SEND MEN TO ROME? IF NOT, WHAT DOES?

There has all along been a great outcry against Ecclesiology, because of its alleged Romanizing tendencies. Now, it is but fair to ask the question whether or no this blustering is founded on any reasonable ground. It is true a great number of those who have left our Church for the Roman communion have been Ecclesiologists, but it may safely be asserted that Ecclesiology was not the cause. It is not my intention in this article to abuse or vilify the Church of Rome; with her corruptions and sins I have not now to deal; and if I had, there would be little necessity for my endeavours, for our "Protestant Churchmen" would *more* than do the work for me. But this much I must say, the modern Church of Rome has but very little that is attractive to the true Ecclesiologist. True, many ceremonies, in themselves strictly ecclesiological, are commanded by her canons and enforced by the Sacred Congregation of Rites; but notwithstanding this, there is much about her to make the Ecclesiologist feel sad. I have not time or space to draw a comparison between the present Roman liturgical arrangements and the true principles of Ecclesiology; but if any one desires positive proof of what I say, I would refer him to the writings of that glorious architect of modern times, Welby Pugin, and I think he will find enough to satisfy him that it is not Ecclesiology which sends men to Rome. If they leave the Church in search of Ecclesiology, they might better join the new sect of the Irvingites, where it is carried out truthfully and consistently; and yet we hear of but few "perverts" to Irvingism. No, I do not hesitate to say that the prime cause of nearly all the secessions to Rome has been the so-called Evangelical or *no*-Church movement.

The Tractarian (so called) has drunk deep of the waters of Catholic truth, and experiences faith in a degree which the no-Churchmen have never even dreamt of; and it is hardly to be expected that he will fall back on the low views which they hold. He believes that the doctrines which he holds are the doctrines of the Church of which he is a member; but convince him that he is mistaken, and that she does not hold these doctrines, and what does he do? Does he become a Low Churchman? No, he goes somewhere else, where at least they pretend to hold all Catholic doctrine. Take, for instance, the doctrine of Church authority and its legitimate conclusions: he firmly believes it; he not only believes it, but he knows that it is true. The Low Churchman denies it; he attempts to show that the Anglican reformers did not hold it. The poor "Tractarian" is driven to an examination of the subject; he finds the authority of the Church virtually denied by a large body of the living divines of his Church; he feels a want of unity. If in England he sees the Church oppressed by the Crown, which claims the very authority which belongs to the Church; if in America he sees the same thing, only in this case the *supremacy* is vested in the people—the pew-holders—instead of the Crown; Low Churchmen have corrupted the practice of the Church, and have set at naught her authority. He desires peace-unity; an authority in which he can trust; he seeks for it, and lays that flattering unction to his soul that it is only to be found in submission to the See of St. Peter. Now on whom does the sin then rest? on him who is driven to this, or on him who actually thrusts it upon him?

It is thus that we have lost the Wilberforces, Allies, Manning, Oakley, and numbers of others, who once shone like stars in the firmament of the Anglican Church. Let "Protestant Churchmen" pause and consider, let them ask themselves if they are right thus to drive men into what they consider vital error. Let them remember that the Church to which they belong is not infallible, and that if she fall into heresy or error through their fault, the sin will be upon their heads, and they will have to answer for it at the dreadful day of wrath. But let those earnest-minded Catholic Churchmen, who are sick at heart and ready to give up in despair, remember that although the ship be tossed about upon the angry billows, still Christ is within her, though he appears to sleep. Oh! cry then, "Save, Lord, or we perish," and surely He will rise, saying unto the winds and the waves, "Peace, be still." W. F. B.

For The Churchman.

KENWOOD.

Such is the name given by a worthy clergyman of the Church, the Rev. Joseph P. Taylor, Rector of Christ Church, New Brighton, Pennsylvania, to an institution for the education of boys in that pleasing village. The village is located on the banks of the Beaver River, some few miles from its junction with the Ohio, and is but the distance of an hour from the City of Pittsburgh, by the Pennsylvania and Ohio Railroad, which passes directly through it. The site chosen for the school is a very commanding one, and being on the crest of some elevated ground, surrounded by some fifteen acres of well-shaded ground belonging to the institution, overlooking two very beautiful valleys, the situation for health and pleasantness is one that cannot well be exceeded.

The name, Kenwood, is given to the institution in memory of good Bishop Ken, whose practice of Divine Love will control the administration of discipline, and guide the internal policy of the institution. It is purposed to have two clergymen resident in the buildings, with such other aid from competent masters as a family of twenty-five boys, to be cared for and instructed in the integrity of their nature, shall demand. Everything in connection with Kenwood is adapted to that end. Physically, intellectually, and spiritually, the pupils will be well looked after. The building is not only solid and imposing, but very tasteful and becoming, and with its high-ceiled chapel, dormitory, school, and other rooms, with bathing and gymnastic privileges also, Kenwood is in every way desirable as a spot for the physical well-being of youth. The writer had no conception of the work being so done here, until a chance visit led him down to the village; and he is well persuaded that the best advertisement the institution can receive, will be a somewhat similar visit from parents and others interested in youth.

With the modesty of true worth, the chief mover in this great work has done nothing as yet to make its merits known. He, like his Royal Master, does not strive or cry, neither is his voice heard in the streets or newspapers of the day; and thus it has come to pass that, although now ready to be opened, but very few know of the institution and its merits. Like a rose in the wilderness, it quietly blossoms forth its beauties, though for the welfare of society and the blessing of youth, we hope it is not

——— born to blush unseen,
And waste its sweetness on the desert air.

The assertion can be made with safety, that, all things considered, in the whole of these parts there will not be found an institution better adapted for the ends it has in view. The Christian Churchmen of the Diocese need have no doubt on this head, and we can only pray that the Lord will incline their hearts to do that which is right, in permitting their sons to drink into the spirit of him whose life was the practice of Divine Love, and in honour of whom the institution is named. We may recur to this again. *

BAPTISMAL FEES.

To the Editor of the Churchman:

DEAR SIR:—Can you give me any information through the columns of your journal whether it is right for an Episcopal clergyman to exact a fee for performing the rite of Infant Baptism? I know an instance of the kind that occurred in New York city about three weeks since by one of our Clergy. The mother of the child supposed it was going to die, as it was dangerously ill, and accordingly had the child baptized by the Rev. Mr. ——. He received a fee of $1 for his services, and that, too, from a poor woman. Can this clergyman be a consistent and true friend to the interests of the Church? I think he is planting a great and serious "hindrance to the progress of the Church." This is an illustration of what the Rev. E. M. Johnson, Rector of St. Michael's Church, Brooklyn, said in his Easter sermon, and which was published in the *Churchman* some time since. I patiently await your answer.

Hoboken, N. J., July 27, 1855. A. W. G.

[The clergyman had certainly no right to any fee; and had not our correspondent (who gives us his name) vouched for the correctness of his statement, we could scarcely have believed it.—EDITOR.]

THE PLAGUE OF LOCUSTS.—We can hardly regard the plague of locusts with which the Mormons in Utah Territory are being visited, preceded as it was by dense armies of devastating crickets and grasshoppers, which destroyed all their crops, and had already threatened them with utter destruction, other than as one in a series of divine judgments destined to reduce their proud schemes to naught. The argument they set up against the prospective lack of provisions is, that some way *must* be found by which they may be found, that "the Lord will not desert his chosen," and as a set off they are again sowing grain in the *exercise* of a very mysterious sort of faith. But this is not the only evil threatening them. The Indians, till lately peaceable, have undertaken marauding expeditions, and disaffection is being rapidly engendered in the community against the system—a system that can only flourish amidst riotous prosperity, and enlist on its behalf the evil-disposed and vicious. The following is an account of the state of matters as exposed in a letter from the Salt Lake City to the *Cambridge Chronicle*, England:—

> I should like much to return, but how am I to support myself? If you wish me to live, for God's sake write often; for this is, I verily believe, the most miserable den in this creation. Scandal and lies the people fatten on. I would defy the smallest village in the world to propagate the same with more avidity than this people. A woman's character is taken away by the slightest breath; you are at everybody's mercy, no matter how low, mean, or contemptible the party may be; and woe to you should your husband be on a mission! I hardly know what code of morality they expect from you. Should you attend a party where there may be Gentiles (as they call those persons not in the church), your reputation is blasted; and should you be still more daring and attend an aristocratic party (for we have our aristocrats here, though professing to despise the thing in England) with a Gentile gentleman (which, by-the-bye, the Mormon never is,) you are town-talk for a month. Everybody affects to despise you, and in reality does so. Should you, on the other hand, remain quietly at home, flatter not yourself the lying tongue of scandal will let you alone; you will be called little better than a common prostitute; your house will be reported to be open to Gentiles morning and night; and every new article of dress will be looked upon as so many fruits of your disreputable conduct. They set husband against wife; try to get the husband into plurality; and women's hearts are as ruthlessly broken as a piece of straw by bending. Divorces can be readily obtained for from five to ten dollars; and there exists not, I verily believe, as I believe in a God, a more miserable, broken-hearted, sickened, spiritless set of women on the face of the earth than those who drag out a miserable existence in this veritable Utah.

It is a question, whether with all the conditions of material provided, with abundant crops and overflowing harvests, such a society could long of itself exist. There are movements now in the body which are regarded by many as preludes to a general emigration; by others as inevitable signs of a dispersion from which they will not again recover; but no Christian can behold the enormity of their guilt, and the extent of the organization by which they are seeking to draw the masses of the population in foreign countries to themselves, without anticipating a visitation as devastating, in respect to themselves, as that of the flood with the degenerate people of the days of Noah, and which, in the midst of their eating and drinking, swept them all away.

"WORSE AND WORSE."—Under this head, the *Musical Review* quotes the following paragraph from an "exchange paper." It is significant. But the principle which the case alluded to illustrates is very generally prevalent in our religious assemblies: the only difference here is, that it is pushed a little farther:—

> There is no doubt but that much of devotional feeling is created by a fervent, hearty, and even homely style of psalm-singing, but we think the custom of arranging hymns of worship to popular airs has certainly gone far enough. *Rev.* L. C. Lockwood—and who he may be we do not know—we see, has issued a new song of praise—and issued it seriously, too—with the title of *Loving Jesus, a Parody on Katy Darling.* Now if this be not a parody, and a most revolting one, on all decency in psalm-writing, we know not what is to be so considered. Admitting that "the devil should not have all the good tunes," still are there not some names and some things which should be invested with sufficient sanctity to save and preserve them from the blasphemous familiarity of such association? If there are, is not the name of our Saviour most pre-eminently worthy to be so considered? The first four lines of the hymn are as follows:—
>
> "Oh! they tell me thou art gone, loving Jesus,
> That thy face I may never more behold!
> Do they tell me I'll prove false, loving Jesus,
> Or my love to thee shall e'er grow cold."

CAST THY BREAD UPON THE WATERS.—The Rev. John Escreet, one of the Assistant Chaplains at the Hospital of the British Army in the East, thus writes to the Society for the Propagation of the Gospel, by whom he was sent out:—

> SMYRNA HOSPITAL, March 31, 1855.
>
> On Saturday I entered on my duties, and cannot express to you how deeply interesting they are to me. The men are most willing to converse, and are easily induced to enter upon religious subjects. I was very much struck with their humility (for I can call the feeling by no other name.) The common expression, "I know I'm a sinner, but thank God, I am no worse than my neighbours," is never heard; on the contrary, the soldier speaks of himself as having sinfully neglected the opportunities that have been afforded to him, and thinks that nothing can justify his past indifference. Those who are most penitent express great fear lest they should relapse into a state of ingratitude and sin. I hope I may be guided aright in what I say to them, for great caution is required in our intercourse with them.
>
> Another pleasing circumstance is that we are placed in a position to witness the good effects of instruction given in other places, and perhaps many years ago. One fine fellow, with a beard and moustache of Crimean growth, told me that when he began to recover of his fever, his thoughts first reverted to the days when he attended "the catechisings of Dr. Hook, in the parish church of Leeds." Another spoke with hearty warmth of the time "when he used to hear the best man that ever lived, Mr. Champneys of Whitechapel." A third, quite a youth, (now dying, I fear,) could not refrain from tears when he spoke of receiving early impressions from the advice of a lady in Camden-town, whose zeal in school-teaching and district-visiting I have myself been privileged to witness. We have every encouragement to realize the Scripture promise, that the bread cast upon the waters will return, though it may be after many days.
>
> I hope, if you can, you will send me some more Prayer Books; they are in great request.

HE doth much who doeth a thing well.

For The Churchman.

THE DYING MAGDALENE.

"Oh, save me from death! oh, save me from death!"
Was the low yet earnest cry
Of a sick Magdalene, as with sinking breath
She prayed that she might not die:
And the cold drops stood on her beautiful brow,
As she murmured, "O God, let me not die now!"

Surrounded by all that the senses could please,
Or pleasure or joy impart;
With all that could give to the sick one ease,
Or hope to her trembling heart;
Though with every comfort that gold could buy,
Her only thought was, let me not die!

Does the bed of down give thee no rest?
Have the roses, then, no power
To calm that faint and fluttering breast
For even one short hour?
Oh, no! nor bed, nor roses fair,
Can grant thy troubled heart its prayer!

The beggar, whom yesterday thou'd'st spurn,
Is rich compared to thee,
For the fires of health in her pulses burn,
As she sits with her babe on her knee;
How gladly thou'd'st change, life is so sweet!
Even to beg in the dusty street.

'Tis vain for thee, poor girl, to strive!
Turn, turn thy thoughts on high;
Vain, vain for thee to pray to live!
Prepare thy soul to die:
Bid adieu to all, for on thy bed
The morning sun shall see thee dead.

G. D. S.

FOR THE YOUNG.

For The Churchman.

THE ESPIRITU SANTO.

"Come here, Lenny, come quickly to the window. See that beautiful lady, and that lovely little girl. O! how splendidly they are dressed. Isn't the little girl pretty? I wonder what her name is. Just look at her long, soft curls, and what a pretty bonnet, and flounced silk dress; how I wish I had one just like it!"

"Why, Amy, what a silly child you are. You sigh as deeply as if you never had a decent dress in your life. And as for the lady you think so beautiful, I don't think she is anything like as good-looking as mamma."

"Neither do I think her face so nice and pleasant as mamma's; but I'd like to see mamma dressed so, and have that beautiful carriage and those gay horses, and I'd like to look like the little girl, and then, Lenny dear, would you not be proud of us?"

Leonard looked with a very patronising air upon the gentle face of his sister, as he answered her, "No, indeed, Amy. You talk just like a girl. Do you think I'd care for flounced dresses, and jewellery, and curls, and all that? I like you better just as you are, only when you're not so silly. I know who that lady is, and I know you would not like to change places with her. Her son goes to our school."

"Does he?" said Amy, looking with an increased feeling of respect, if that were possible.

"Yes, and he is the greatest dunce there, and that's saying considerable, for there's a good many of them. Just think, Amy, he is four years older than I, and he is in the same class. And proud, why he walks about as if he were thinking, 'I am monarch of all I survey.' Don't the boys teaze him though. It's rare fun."

"O, Lenny, you don't. You are not so unkind? Perhaps he can't help it. Everybody cannot study as well as you; mamma says, papa has always taken such pains with you."

Leonard was just about to reply to this most unexpected rebuke from his sister, who he believed had never thought he could do wrong, but before he could speak, she exclaimed, "Here comes mamma, and she has some letters in her hand,—see, she is holding one up to us; yes, it must be from papa, let us run down to meet her, brother,"—and away bounded Amy, all thoughts of the beautiful lady or school-boy tricks quite driven from her mind by the welcome sight of papa's letters.

"From papa. O, how glad I am!"

"Yes, darling, and so am I," said Mrs. Howard. "Here is a letter for your brother, you may take it to him, and by-and-bye you may both come to my room, and I will tell you then what your father says."

Very happy were they all to receive these first messages from their father, and great was Leonard's delight to think he had a letter for himself, and so calling Amy to share it, he read as follows:—

My Dear Son:—I have written to your mother a long account of our journey, and such portions of that, as she deems best, she will read to you, so I will only give you now some account of one or two things that I have seen here at Panama, which I think will interest you and Amy. I know you both love to hear marvellous tales of adventures, but such I have not met with. I am too quiet a person to wish for them, and so you must not be disappointed if the first exploit I tell you of is a pursuit of a tiny flower.

I had read at home of a very curious flower that grows in only one part of the Isthmus, and that near the City of Panama; and as I had some leisure hours to dispose of, and loving so dearly as I do the flowers, you will not be surprised that I used my time in seeking out this wonderful production of nature, and amply do I feel repaid for my trouble. This plant is a species of lily, having long, oval leaves. It grows among heaps of stones, the bulb-root nearly exposed, and only the fibres from it striking down into the earth, and so nearly destitute of interest or beauty is the plant itself, that even a careful observer might pass it by as quite worthless. But take a closer view and see the flower it bears. It is a very small blossom, most curiously shaped, like a delicate vase having a lid upon it; raise this lid, and imprinted within is seen a most perfect and beautiful figure of a dove. The head of the dove is turned over its back, as if it were about to fly upwards toward the skies. It is this figure of the dove which gives the flower its name, it being called here the Espiritu Santo, or flower of the Holy Spirit.

But, my dear boy, I cannot describe to you all the feelings which this flower awakens. It is not only that wonder and delight the sensitive mind always feels in examining these specimens of the power and love of our Heavenly Father, who has so richly bestowed them upon us, and made them all so full of beauty. Mingled with these feelings is one of wonder and awe. As I raised, with cautious hand, the lid of the vase and saw the holy symbol imprinted therein, I involuntarily thought of a newly-baptized child. How like that fair flower was the little heart all untainted yet by actual sin, and how tenderly and lovingly do we surely believe the sacred Dove makes it his dwelling-place. So, I thought, did our Father mean the chaste casket should be kept, that it might ever be a fit habitation for its pure resident; that the Dove might ever be there in His "temple," and ever teach us to gaze upward, ready for a heavenward flight.

As I thought of these things, my heart turned to my loved ones now so far away, and I thought of all the trials and temptations that were in their path; and most of all, I feared for you, my son. You, who are so much more exposed than your sister, and have neither father nor mother to watch you daily. But the remembrance of that hallowed time when we gave you to your Saviour, when He made His gracious promise sure to one more child of man, when He took you for His own, and sent the promised Spirit to you, came again to me, and how sufficient was that to quiet even a father's fears. I beg most earnestly of you, my boy, to remember daily the exceeding greatness of your privileges, and how weighty the consequent responsibility. Think of the example of that blessed Saviour whose you are, and whose Spirit is implanted in you. Remember that beautiful are the fruits He brings forth, and see that you work with Him to perfect those fruits. "God is love;" can you be His if love and gentleness, if meekness and goodness are not yours?

I should like to talk much more with you, Leonard, about these things, but my time is limited. This letter will reach you while at home for your vacation; show it to mamma, she will tell you more of what I mean, of my fears for you, and of my hopes, and how I dare, amid all the trials from without, and the faults and failings I know you have within yourself, how even amid all these, I dare trust you, my dear boy, to the mercies of your Heavenly Father.

Very long and earnest was Leonard's conversation that night with his mother. Very penitent and yet full of hope was his heart. He began to learn really that night, what he had often heard before, but not appreciated, to learn what it is to be a gentleman, a man of gentleness and honour; not to look with contempt or derision upon those who are not endowed with many talents as was he; to learn that every talent was a gift of God, and should be used to the utmost, not for vainglory, but in God's service. From that night he began to understand what it was to be indeed "a member of Christ," and how "to walk in the Spirit." Lessons which a lifetime is all too short to fully learn, but who shall dare neglect to study?

And little, gentle Amy, as she sat where best she loved to be, at her mother's feet, and listened to this long conversation, began to think that she had forgotten sadly her beloved mother's counsels. Child as she was, she could not but know that she had longed for some of the "pomps and vanity of this wicked world," and she remembered this text her mother had taught her, "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold or pearls, or costly array; but (which becometh women professing godliness) with good works."

From the very depths of that mother's heart, went up that night the fervent prayer that she and her children might ever remember their bodies were "temples of the Holy Ghost." And should they always cherish this thought, then will their lives be as beautiful and refreshing as to the traveller was the sight of the wonderful flower, the Espiritu Santo.

M. M.

New York, August 1, 1855.

For The Churchman.

OUR BISHOP.

Our Bishop! oh, our Bishop!
With his form of stately grace,
And with a kind and loving smile
Lighting up his noble face.
Oh, our Bishop is a noble man,
A lord of Nature's make,
And many are the trials he
Has borne, all for our sake.

Our Bishop! oh, our Bishop!
There are wrinkles on his brow,
Made more by Sorrow's fingers
Than by Time's stern hand, I trow:
There are silver threads, which stealthily
Have crept among his hair;
And yet we wish them not away,
Though they sorrow us whilst there.

Our Bishop! oh, our Bishop!
Our father and our friend!
His teachings e'er shall follow us,
E'en to this journey's end:
We will linger o'er the Sacred Word,
Beneath the Cross's shade,
Or rest in perfect trust and peace,
In the Gospel sunshine laid.

Our Bishop! oh, our Bishop!
From the shadows to the sun
He has come in all his glorious strength,
With his battles nobly won:
He has triumphed o'er his bitter foes,
By his people's tender love,
And our hearts gladden whilst we see
Our Bishop 'mongst us move.

And though his form so stately
By the sorrow-weight be bowed,
Though his step may sometimes falter,
Once so firm, so free, so proud;
Yet the strife is passed, 'tis over,
Our Bishop, he has won;
He in his children's love may safely rest,
Till the earth-strifes all be done.

"One of St. Mary's Children."

Burlington, N. J., July 27, 1855.

An Ancient Christian Fable.—There is, my beloved, an ancient fable told in both the Greek and Roman Churches, which, fable as it is, carries with it great practical teaching. It is said that, in one of those storms of persecution which swept over the Christian Church in its early struggles, seven Christian youths sought shelter from the storm, by concealment in a cave. While persecution raged without, they slept within, the legend runs, two hundred years. At length when, under the protection of the good God, Christianity had triumphed, and Kings and Queens were now its nursing fathers and mothers, and multitudes bowed to its sway, the seven sleepers waked from their long slumber and rushed into Ephesus, their native city. Their first cry was for companionship—"Are there any Christians here?" They received for answer—"We are all Christians now." Then they were pointed to temples with gilded crosses, built for the honour of Christ, and to splendid schools erected, where the blessed gospels of Christ's religion were unfolded and taught to the multitudes. But, alas! these tokens did not satisfy them, for they saw that multitudes did not profess the religion of Christ; while many, who did profess it, did not live under the practical power of that religion; that many had a name to live, while they were practically dead; that few were found walking in the way of their lowly and holy Master. In truth, they saw, as they feared, that while the world had become Christianized, Christianity had become worldly. Wearied and heart-sick, they cried out at last—"You have showed us many things, the temples and the schools; you have told us how the heathen have been converted from their idols; but, alas! you have given them no better religion. But tell us, where—where are the Christians?" And then, as the story runs, they returned to their cave, and were soon, by the mercy of God, released from their sad home in this world, and taken to a home that is brighter and better.

In what age of the Church could the fable fail to lodge its truth in an honest and good heart? Our times are perhaps not worse than other periods; but surely, in our times, we may, like the Ephesian youths, in many of our cities, search in vain for the vigorous and healthy outgrowth of an earnest, working, practical Christianity.—*Bishop of Missouri's Address to the Convention.*

HEBDOMADARY.

Friday, August 10.—*St. Laurence, A. B. P. M.*—St. Laurence was by birth a Spaniard, but he was educated and ordained at Rome, by the Bishop Sixtus. This prelate suffered martyrdom in the year 257, under the Emperor Valerian; and as he was led to execution, Laurence ran beside him, crying out, "Father, whither goest thou without thy son? take me too, and prove me, whether I be not worthy to suffer for my Lord." But the Bishop bade him wait the Lord's time, promising that he would not be long behind, and meanwhile entrusting to Laurence the care of his poorer brethren. Accordingly he distributed amongst them all the Church's possessions, and being summoned by the prefect to produce all the treasures and wealth, (which the Christians were then supposed to possess abundantly,) Laurence assembled together all the infirm and diseased, the widows and orphans, who were supported by the Church, and displayed these as his treasures.

Then the disappointed and enraged governor took Laurence and vented his rage by putting him to a horrible death, broiling him upon a large gridiron. But God was with the holy martyr, and made his pangs light to him, so that he prayed ceaselessly for the conversion of his persecutors, and of all the city, and at last he died, even witnessing some fulfilment of his prayer, for several of the spectators, men of rank and influence, were converted by witnessing his faith and endurance. A venerable church now stands on the spot where St. Laurence was buried, without the gates of Rome.

Sunday, August 12.—*Tenth Sunday after Trinity.*—In the Collect for to-day there are two points: first, that God may hear our prayers; second, that He may grant what we ask. On the first we remark, that if God hears our prayers, it is not from our own deserts, but of His great mercy and goodness, and that on our side there is required humility; on the second, that if God grants our prayers, we must have asked aright. This we have no power to do of ourselves, and therefore we pray now to be directed to the things for which we may and ought to pray.

Attendance on Public Worship.

George Herbert says in his own quaint way—

"Though private prayer be a brave design,
Yet public hath more promises, more love:
And love's a weight to hearts, to eyes a sign.
We all are but cold suitors; let us move
Where it is warmest. Leave thy six and seven;
Pray with the most: for where most pray is Heaven."

I do not know that it is necessary to enter into any reasoning to prove that attendance on public worship is a duty, because I think that amongst those who have any earnest feeling about religion, there will scarcely be found one who will not show by his practice that he admits the duty while he rejoices in the privilege. Nevertheless, it may not be amiss to say something concerning the true idea of public service for several reasons, and, amongst others, for this: that many good people seem to betray defective views upon the subject.

First. God's House, though in one sense a House of Preaching, is more emphatically a House of Prayer; and the book which is our guide in God's House, is called the "Book of Common Prayer." Reader, did you ever consider what was meant by that title of the book which we more familiarly call the "Prayer Book?" The true name, "The Book of Common Prayer," is worthy of being noticed, because it really contains in itself the very pith and marrow of the question now under consideration: prayer in the Church is *common* prayer, prayer from the body of Christ's people, prayer for *common* blessings, thanksgiving for a *common* redemption. The public service of the Church, be it observed, is not like the private prayers of all the members of the congregation added together; I mean that we are not to regard a Christian congregation as so many persons who have agreed to say their prayers together occasionally in the same place and at the same time. There is a meaning in public worship distinct from this. Christ our Lord is the head, not a number of disjointed limbs, but of a body compacted together, and the congregation of the faithful in Church is the body of Christians met together (so to speak) in their corporate capacity. Take an illustration: the aldermen and councillors of a corporate town may happen to be all assembled together in one room; but the assembly is not on that account a meeting of the Town Council, and a chance meeting of this sort would be altogether different in its nature from a regularly appointed meeting of the body as a body. Now Christians form a body, knit together by close bonds, all being members one of another, and all owning one head, even the Lord Jesus Christ. How is this union exhibited? what is its outward mark? where is it that Christians are to be found specially *as* Christians? I reply, that in the *common* worship of God in Church, and there only, they testify to themselves and to others their common life and their common redemption. No man has a private interest in the Saviour; Christ did not die to save a few individual souls, but to found a kingdom, to establish a Church, to become the head of a redeemed body; and, therefore, however holy a man may be, however well instructed he may be, however diligent in private prayer he may be, he cannot occupy his proper position as a member of Christ's ransomed Church, if he "forsakes the assembling together" of Christ's people.

Secondly. God's House is not only a House of Prayer, but it is also a House of Sacraments. I have put the argument in the previous paragraph by itself, without any allusion to the fact of Christians meeting in their public assemblies to celebrate the Lord's Supper, because I think that without any such allusion the argument is good and satisfactory. I feel sure that the more we consider the real nature of the redemption of the world by Jesus Christ, and the manner in which it is spoken of in Scripture, the more we shall see the absurdity and impossibility of what I may call private Christianity, and the absolute necessity of public worship (apart from all consideration of public preaching) in a body constituted as is the Christian Church. But the argument is much enforced when we take into account the fact of the communion of the Body and Blood of Christ being a part of the public worship of Christians. This, it must ever be remembered, is one of the chief features of Christian worship; it is the very thing which, beyond all others, brought the early Christians together on the first day of the week; for we read (Acts xx. 7) that they came together on that day "to break bread," that is, to celebrate the Lord's Supper; and to absent himself from the Holy Communion would, in primitive times, have been considered almost equivalent to giving up the Christian profession. Now Communion, as the word implies, is no private thing; it is the joining in one for a certain purpose of a whole body. And though a man may pray by himself, and may read the Bible by himself, yet by himself he cannot celebrate the Communion of the Body and Blood of Christ; this is a social act, a work for a congregation,—not necessarily a large one, two or three may suffice if no more can be found, and Christ will be present with those two or three; but a congregational act it is, and one which stamps upon public service a power of conferring grace and blessing beyond anything which private devotion can confer. Here, therefore, is another and a very strong reason why the Christian should go regularly to God's House; a reason, I grant, which the laxity of modern times has in many parishes weakened to a most grievous extent,—shame upon us that it should be so! I grant that when the holy Sacrament of the Lord's Supper, which was the weekly feast of the Christians of the early Church, is celebrated three times in a year, and sometimes not that, it may seem fantastical to set the partaking of this blessed food in the forefront of the reasons which should bring Christ's people together. But I speak of what ought to be, and what I have reason to believe is being realized continually in more and more of the parish churches throughout the land; and supposing a frequent celebration of the Holy Communion,—I do not say how frequent, but if we would be primitive and apostolical, it should be every Lord's Day,—supposing a frequent celebration, however, I may well count this amongst the peculiar blessings which Christians must come to seek in the public worship of the Church.

In few words, then, the House of God, besides being a House of Preaching, is also a House of *Common Prayer*, and especially a House of *Common Sacraments*. These are two definite characters which belong to the Church, and which ought to lead men thither to worship God. I have not laid much stress upon the argument which George Herbert uses in the verse which I quoted above, in which he says,

"Leave thy six and seven,
Pray with the most: for where most pray is Heaven."

I think, however, that this is a very good argument. What is intended is to bring to mind the contagion which belongs to devotional as to other strong feelings; it is easier to keep up the attention when surrounded by earnest worshippers; the solemn Amen from a whole congregation, which seems almost to force an Amen from the heart of any one of the congregation who might have felt indifferent; the soothing character of Church music, especially when it is animated with life, as expressing the feelings of the whole body of worshippers; the effect of the example of those whom we reverence and whom we see worshipping with ourselves; even the very atmosphere of the place, the place where our fathers have worshipped, in which everything connects us with the memory of those who have departed in the faith of Christ, and in which there is much to warn us of the time of our own decease; the place in which we or our children have been baptized, in which perhaps we were confirmed, in which we first joined in the Holy Communion; all these things, and a hundred others, give to the public worship of the Church an advantage over any kind of private devotion, which a person must be very cold-hearted not to feel and acknowledge. I have, however, not rested much upon such arguments, because their strength depends to a certain extent upon taste and feeling, whereas I have desired to show that the necessity of public worship depends upon nothing of the kind, because the Church of Christ necessarily requires Common Prayer and Common Sacraments in virtue of those principles upon which the Church is founded.—*The Rev. Harvey Goodwin's Guide to the Parish Church.*

In great matters of public moment, where both parties are at a stand, and both are punctilious, slight condescensions cost little, but are worth much. He that yields them is wise, inasmuch as he purchases guineas with farthings. A few drops of oil will set the political machine at work, when a tun of vinegar would only corrode the wheels and canker the movements.

THE EXHORTATION.

"I pray and beseech you . . . to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace."—*Prayer Book.*

Creation is a speech divine,
A vast Apocalypse of power,
A sermon preached, O God! on Thee, and Thine,
In Earth's cathedral ev'ry hour.

Magnificent, though mute to sense,
Such homilies from land and sea;
Yet all are lectures from Omnipotence,
Whose texts are truths on Deity.

And Providence Thy preacher is,
Whose pulpit fills all space and time;
And, eloquent of varied woe, or bliss,
Harangues us with a tone sublime!

Around, within, beneath, above,
Nature's dim Bible everywhere
Authenticates a dawning creed of Love,
Learnt by some lisping babe in prayer.

But harshly-cold, our riper years
Are seldom touched by such appeals;
And hearts, when sin hath shut the inward ears,
Seem deaf to what pure childhood feels.

And hence, the Exhortation rolls
With rhetoric divine, or deep,
A thrilling summons o'er baptized souls
Who yet in sin-made darkness sleep!

And be confession our reply,
O Saviour-God!—for such is due;
Pierced by love-pangs, and with imploring eye
Look we to heaven, and inly rue!

The past and present none can hide,
Nor cloak the shrinking heart from Thee:—
Clear as the mote within some beam descried,
All souls are scanned by Deity!

—*Montgomery's "Sanctuary."*

The Church's Ministry.

But the time was come when the Apostles and the Deacons were to depart from this visible Church, even as our Lord Himself had departed before them. How, then, was the succession of the Ministry to be kept up? Was the Church to cease with their lives, or was it to continue? And if it were to continue, was it to continue without an Apostleship, or Ministry? Watch the expression in which our Lord gave His first charge. See what a promise there was in it. "Lo, I am with you alway, *even unto the end of the world.*" But, how unto the end of the world, if the Apostles were to die, and cease with their own lives as governors of the Church? It could only be in the sense of their perpetual succession; and thus we find it was. The Apostles, wherever they went, founded Churches; in those Churches they appointed presbyters or elders; some of these presbyters or elders, they appointed to preside over the others as overseers; these overseers were called *bishops*,* and these bishops had power committed to ordain other elders or bishops to succeed them in their several dioceses;—and so it was contrived that there was a succession of ministers which should never terminate. Look at the fourteenth chapter of the Acts, and you will find St. Paul and St. Barnabas doing this—"When they had ordained them elders in every Church." Look at St. Timothy, appointed and ordained by St. Paul Bishop of Ephesus, and St. Paul telling him in his first Epistle, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying-on of hands of the presbytery." Look at Titus, appointed in the same manner Bishop of Crete; and it is remarkable that, in St. Paul's letter to him, it is mentioned that he was appointed for the purpose of continuing an Apostolic succession of ministers in that Church: "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and *ordain elders* in every city, as I had appointed thee." And in one of his Epistles to Timothy, this ordaining of elders is mentioned as going on, not only in his own case, but from generation to generation, just fulfilling the words of our Lord: "Lo, I am with you *alway*;" for thus he writes: "The things that thou hast heard of me, the same commit thou to faithful men, *who shall be able to teach others also.*"

Here we see, then, the Apostolic commission in full action, and the promise of Christ, "As my Father hath sent Me, so send I you," carried into effect. How had the Father sent Christ? To appoint a Church, form its government, and ordain its teachers. How, then, were the Apostles sent? In the same proportion, and to carry on, under Him, as the great head, the very same offices. How wonderful all this is. How it stirs up our hearts and affections in love of our God, who has thus provided all things so mercifully for His Church. When you reflect that, from the time of those very Apostles down to our own days, the Clergy who minister at our altars have been regularly succeeding one another, and when you can trace along the line, as by a ladder, step by step, every Bishop from the time of the Apostles, is it not a beautiful subject for our meditation? Is it not a fruitful source for joy and admiration? Who, indeed, would presume to thrust himself in here? Who would presume to touch this holy ark of the living God? If you see some great king wielding the throne of a mighty empire, you ask, on what ground or authority it is that he sits there, and has this power. When you are told that he can trace his title of emperor from himself to his father, and from his father to his grandfather, and from his grandfather back, and back, until its source is detected in the well-known founder of his family, you wonder, you reverence, and you obey. You would not thrust in your hand, and say,—"I have as much a right to be king as you; you take too much upon you in placing yourself above others: I can see that many men are more clever, and of greater experience, and wiser than you; and many men could govern better than you, and do more good to their country, and bring greater prosperity to the people: give place, therefore, and let us share your empire among others, that are superior, or, at any rate, equal to yourself."—No. You would not say anything so wicked, or so absurd. And on what principle? On that of the unbroken, hereditary succession which this great king could show you in the pages of history. Well, then, why should men think themselves clever enough, wise enough, or good enough, to thrust themselves in amongst the ministers of God, and say, we have as much right to teach, to baptize, or to pray in the public services of God, as you have? If those who did this wicked thing were to ask themselves the question, *Am I called of God as was Aaron?* they surely would not presume to take this honour unto themselves. I sincerely wish that they would honestly examine their title on this principle; for it seems to me that many would forsake that presumptuous way in which they now indulge, in setting themselves up by their own authority to be preachers of the Gospel, and administrators of Christ's holy sacraments. If they would only look to their pedigree, and see if they could trace it back to Christ, it appears to me that they would forsake their evil and schismatic ways; because I think that many of them indulge their schism not from any badness of intention, but from ignorance and zeal without knowledge. Take, for instance, a Wesleyan teacher; trace his pedigree. Who gave this Wesleyan teacher authority to preach? Perhaps Adam Clarke. But who gave Adam Clarke authority to do this? Wesley, a priest of the Church of England, but not being a bishop, he had not any authority whatever to ordain; therefore, his pedigree stops at Wesley. The authority of the Wesleyan teacher terminates, therefore, some sixty or seventy years back, and is good for nothing. The same with a Presbyterian. Who gave the Presbyterian teacher authority to preach the Gospel? Another presbyter like himself. And who gave *that* presbyter authority to do so? Another presbyter like unto himself; and so going back, you come to Calvin, who lived about three hundred years ago, and there you stop; for no one gave Calvin authority to ordain; Calvin assumed it. The authority, then, of a Presbyterian teacher stops at three hundred years, and is good for nothing. Such a thing as a presbyter ordaining a presbyter was never heard of in the Church of Christ for sixteen hundred years.

And so you might go on with all the various sects of dissent. You will find the pedigree of their teachers a mere nothing, three hundred years being the very oldest to which they can pretend; whereas the Catholic Clergy,—those who minister at the altars of the Church of England, those who have baptized *you*, and preach to you the holy truths of Christ's Gospel,—can trace their pedigree (as I call it) up to Christ Himself: they can go on from bishop to bishop, until they come to the Apostles, and, from the Apostles, they go to the very and actual Saviour of the world, Christ Jesus the Son of God. Oh, is not this a comfort and a blessing to you? My dear children, have you not reason to thank God that you are not a dissenter? Is it not a great privilege that you have been so born and educated as to have ministering priests about you, who can rejoice in such a glorious and ancient line of ancestry, as actually to show you that it comes from Christ Himself? Their title of claim to your reverence and love is not the matter of a day. It is as old as the very Gospel itself.—*Bennett's Letters.*

The Divine Character of Legislation.

The contemplation and study of law are solemnizing and ennobling to one actuated by a right spirit; but this can never be, where law is dissociated from religion, which alone indicates the august original law: revealing the Supreme Lawgiver, the Omniscient Maker, and final Judge of Man. That *by Him actions are weighed*, is a declaration made by Himself, and to be received with awful reverence. *All things are naked and opened unto the eyes of Him with whom we have to do*; who is not only beneficent, willing the happiness of his creatures, but just; finally rewarding man according to his works, as tried by the eternal, unwavering standard of right and wrong.

He has also vouchsafed to tell us, that He *made Man in His own image*, by which we may humbly suppose to be signified, our intellectual and moral nature: endowing us with the faculty of knowing Him; of perceiving the distinction between good and evil; and of obeying or disobeying his commands, by virtue of the free will with which He has so mysteriously endowed us. Our nature is immortal, our destination eternity; our existence here, transient and probationary. Man, however, is a fallen creature. Almost the earliest exercise of his will was to choose evil rather than good, incurring, thereby, the just but not implacable displeasure of his Maker. His law he has *written in our hearts*: and when, our nature having become perverse and corrupt, the characters of that law had grown dim and obscure, He was graciously pleased to reveal it, in full distinctness. Thus the Divine law is spoken of as natural and revealed; Christianity being a republication and external institution of natural religion, containing an account of a dispensation of things not discoverable by reason: natural religion being thus the foundation and principal part of Christianity, but not in any sense the whole of it.

Human laws, therefore, ought to be in conformity with the Divine law, their object being the regulation of our conduct towards each other, in this life, as fellow-citizens and neighbours; as it were fellow-travellers, or pilgrims, towards a common destiny, having interests, objects, hopes and fears in common; being, in fact, brethren. In this aspect, law is indeed, lovely; and from the hallowed lips of the Saviour of mankind, we learn, that love is the very keystone of our relations to our Maker, and each other. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.* From these two precepts may be deduced the entire code of jurisprudence; which has thus a vitality, lustre, and authority, not apparent to him who regards it as a series of mere arbitrary enactments, expended upon the limited sphere of action afforded by this life only. This being the holy and glorious fountain of humane, enlightened and equitable laws, as regards alike the making, enforcing, and obeying them; let it be received as an axiom, that law and religion are in their nature inseparable. The attempt to dissever them would be absurd and nugatory: the vitality of the law, the force of its sanctions, would disappear; the very foundations of its authority would be subverted.

Such being the source, origin, and object of the law, the study of it cannot be but profoundly solemnizing and ennobling.—*Introduction to a new edition of Blackstone's Commentaries.*

Extraordinary Scene in Paris.—A singular ceremony took place on the ninth of Thermidor, in the sixth year of the Republic—namely, the triumphal entry into Paris of the objects of art and materials of science—books, statues, manuscripts, and pictures,—conquered in Italy during the early Italian wars. These treasures were landed at Charenton; and during the ten days that preceded the ceremony, from morning until evening, prodigious crowds streamed up along the banks of the Seine to see the innumerable cases containing them. Enormous cars, drawn by richly caparisoned horses, were prepared, and early on the morning of the appointed day the procession began. It was divided into four sections. First came trunks filled with books and manuscripts taken from the Vatican, from Padua, Verona, and other cities, and including the antiquities of Josephus on papyrus, with works in the handwriting of Galileo, Leonardo da Vinci, and Petrarch. Then followed collections of mineral products, with the celebrated fossils of Verona. For the occasion were added wagons, laden with iron cages, containing lions, tigers, and panthers, over which waved enormous palm-branches and all kinds of exotic shrubs. Afterwards rolled along a file of chariots bearing pictures carefully packed, but with the names of the most important inscribed in large letters outside: as "Transfiguration" of Raphael, and the "Christ" of Titian. The number of paintings, principally included in this lot, brought from Italy to France, was great, and the value was still greater. Fifteen important works by Raphael, seventeen by Perugino, twenty-eight by Guercino, four by Correggio, nine by Guido, five by Titian, and a vast quantity of others by the best masters, are mentioned in the lists of General Pommereul. When these trophies had passed amidst the applause of the excited crowd, a heavy rumbling announced the approach of still more weighty treasures; of massive carts, bearing statues and marble groups, the Apollo of the Belvidere, the Nine Muses, the Antinous, the Laocoon, the Gladiator, the Melpomene of the Capitol. All these vehicles were numbered and decked out with laurel boughs, bouquets, crowns of flowers, flags taken from the enemy, and French, Italian, and Greek inscriptions. Detachments of cavalry and infantry, colours flying, drums beating, music playing, marched at various intervals: the members of the newly established Institute fell into the line; so did the artists and the savans; and the singers of the lyrical theatres preceded or followed, making the air ring with national hymns. This prodigious procession—probably not unlike a Roman triumph in its general outline—marched along the quays amidst the shouts of the assembled population, traversed all Paris, and reached the Champ de Mars, defiled before the Five Members of the Directory, who were placed near the altar of the country, surrounded by their ministers, by the great civil functionaries, the generals, and the whole garrison of the capital.—*The Louvre.*

Submarine Telegraph.—A new submarine telegraph cable, for the great Atlantic ocean telegraph, from Newfoundland to Ireland, has recently been made in Europe, and exhibited at the Institution of Civil Engineers in London. It differs from all others previously used, and combines increased conducting powers with a large diminution of bulk and weight, so that the entire cable for the Atlantic crossing may be conveniently carried in one ship. So says the London *Mechanic's Magazine*, who saw it on exhibition, and if it be correct, one of the chief difficulties in the way of this important work has been overcome. It has been supposed that no one vessel could carry a cable of such length, and of the ordinary size. The expense of constructing this new telegraphic medium will be small in comparison with those heretofore used.

Nothing elevates us so much as the presence of a spirit similar, yet superior to our own.

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* The proper meaning of a Bishop, is an "overseer" or "overlooker," from the Greek επισκοπειν.

THE CHURCHMAN.

NEW YORK, AUGUST 9, 1855.

All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

The articles on the Charge of the Church to teach; on the Memorial; and some letters on Free Churches, are unavoidably laid over to our next number.

As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—A correspondent calls attention to a subject which the Church must ever have at heart—the duty of looking to Him in whose hands are all our issues, and on whom alone we can safely rely, in any critical condition of our common interests. God has blessed the country with an abundant harvest. Whether or not the country has shown its gratitude for the blessing, we stop not now to inquire. But its full realization remains to be secured; and He only who has begun can perfect the beneficent work, and make, after all, "our garners to be full and plenteous with all manner of store." The suggestion of our correspondent, therefore, is a most seasonable and important one, that the Church should afford the opportunity of seeking, in an especial manner, to avert God's displeasure, so that it may graciously please Him "to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them."

—There will be found in another column a letter on the subject of the "Church in the Camp," which we have inserted with much pleasure, indicating as it does so good a feeling towards the Church in the army, and confirming so forcibly our own view, that the Church in her Daily Services is equally at home there, as she is in the midst of civil life. The communication presupposes, it is true, a slight misapprehension on our part—that we wrote of the gratifying occurrence at the camp at Cleveland Heights under a wrong impression. But this was scarcely so. Not having all the attendant circumstances of the case before us, we might not have that correct conception of its origin and institution which our correspondent, being upon the spot, was enabled to obtain; though we did give full credit to the gallant commandant for having made the appointment of the Church's Service the first Order of the Day, and spoke of it in every respect as a noble, as well as pious arrangement. We cannot, however, regret the misconception that has brought us a letter which reflects still fuller credit on the worthy officer in command, whose unprompted act it was, and whose moral courage, as well as religious feeling, it so signally yet unobtrusively displayed. Let us hope that so honourable an example will be emulated in the army, whenever there is an opportunity, whether in camp or in barrack. Soldiers, above all men, need the blessed influences of religion; while there is, as many an experience has shown, nothing so certain either to enforce discipline in the camp, or to sustain courage in the field, to calm and to control them when they become

"E'en desperate in their hopes."

The soldier who looks beyond the clash of arms—who thinks of the hereafter—who looks forward to what Uncle Toby calls "the great and general review of us all, Trim, in the last day"—will do his duty none the worse, we may depend upon it, even midst "hair-breadth 'scapes, in the imminent deadly breach," for having the fear of God before his eyes, and being His faithful soldier and servant, as well as his country's. "Who worship God shall find him." To give this privilege, then, to secure this opportunity to the soldier, is as politic as it is humane. Would, therefore, that in every camp, and in every barrack, the Church would find entrance, and bless with her means of grace our brave defenders!

—Ours is not a political journal, else we should have our columns crowded this week, with reports and reflections on that new political organization ycleped Know-Nothingism, which has again been creating commotions in various quarters. But as a mere affair of party politics, we could have nothing to do with it. Were it otherwise, we might have deemed ourselves called upon long ago, to expose the false principles upon which it is based, and the mischievous tendencies it must inevitably possess. But the time is evidently at hand, when, as a social question, it will have to be dealt with by Christianity and the Church. True, its hollowness is already being practically exhibited. One of our daily journals, only yesterday, thus speaks of it,—"We presume nobody is surprised to find that the Know-Nothings have been beaten in North Carolina and Tennessee. Nobody will be surprised to learn of their utter overthrow in Kentucky, Georgia, Alabama, Mississippi, Louisiana, Arkansas, and Texas. The simple fact is that the new party has already had its day, and is going down." It is in no political spirit that we express our satisfaction at this. An organization that could produce so sanguinary a conflict, among hitherto peaceful citizens, as that which has within the last few days occurred in Kentucky, cannot be desirable in a Christian country. Not but that we admit there is a class, and a fearfully increasing one, of settlers scattered all over the States, who are assuming arrogant airs, and avowing pernicious principles, either political, social, or religious, or all three combined. But they are not to be dealt with by such a combination as that we refer to, the principle of which is one that is subversive of all political salubrity, of all social order, and all religious peace. Even our own Church, it will be seen, most conservative though it is of American interests, is being included in the anathema which an ignorant exclusiveness is fulminating against those who, either from considerations of country or religion, are obnoxious to a mistaken and mawkish patriotism. If they would only lay aside prejudice, and inquire for themselves, and reflect, they could not fail to see, that the principles of our Church are the best and surest antidote of all for the evils they complain of, whether political or social; and that so far from anathematizing those principles, it would be their truest policy, their highest interest, to respect and encourage, if not themselves to adopt them.

—The communication of "A Layman," which we publish in another column, though it may perhaps be too abrupt and too plain-spoken for some of our readers, is yet entitled to respect, as well from the quarter whence it comes, as from the tenor of many of its remarks, and the object it has in view. Of course we do not endorse it all; although, even in its coarsest portions, the most that can be said is, that there is more truth than there may be good manners in it. For the fact is, we do want a change in the mode of performing Divine Service. We want no change in the Services themselves, as set down in the Prayer Book; but we do want them better adapted—and we do require them to be used with more devotional effect. To have them constantly the same cold, formal, impassioned, often indevout routine of mere reading or preaching—reading or preaching even what ought upon every principle of common sense and propriety to be sung—Versicles, Canticles, Psalms, all alike, *songs* though they are; and Exhortation, and Confession, and Absolution, and Creeds, and Prayers, and Lessons, one and all read or preached in the self-same unvarying, undevotional tone,—and this with, on Sundays, three separate and distinct Services all jumbled together,—certainly our correspondent, nay, all of us, can have but too much reason to cry out against it. With him we must say, that "we cannot believe there is any reason"—save that—"why the Church should have failed in arresting the attention, and in fixing the love of the masses,"—*save that*, and the want of such energy as *that* itself would very greatly aid in arousing. With him let us hope, that "the Commission of Bishops on the Memorial will know at the proper time what we want—for it will be told them in that hour what they shall say;" and that they will, at the next General Convention, be able to provide a measure of reform which will entirely remove the evils now so universally acknowledged to prevail.

—The prospect of a change of Ministry in England has not yet been realized. Lord John Russell having been made the scapegoat, Lord Palmerston's Cabinet is bolstered up by a negative vote of the House of Commons. Not that there was any restoration of confidence, but that there was a shrinking from the responsibility of creating the necessity of another new administration. This was the weak point of which the Premier took advantage. "I think," he said to the House, "the country will not be very eager to expose itself to that European ridicule which would attend that change of Government it was the avowed purpose of the resolution to effect." And the House took the hint, and rejected it. There were doubtless other considerations which weighed with them. There was the probable difficulty of forming another Cabinet in such an emergency; for the last and the present Cabinets have got the country into such complicated difficulties that but few statesmen of any party could be found willing, in such a case, to undertake the conduct of its affairs. The war is already a millstone around its neck, depressing and deranging all its interests, and the removal of which may well be regarded as an onerous task, if even within the range of possibility at all. Had England her own policy only to study, it might be different. But there is France to be considered: England's alliance with the ambitious and ruthless Emperor *pro tempore* of that restless country, is a clog upon her own course which is beginning to be felt in all its banefulness. Lord John Russell, when at Vienna, thought he had hit upon an expedient for peace, and his colleagues at home thought so too, at first. But Napoleon said, *No*; and so they flung it all to the winds, and went on with the work of slaughter. It has been acknowledged in the House of Commons, by the First Minister of the Crown, that Lord John Russell came back from Vienna and proposed certain terms for obtaining peace. "These terms," said Mr. Disraeli, in the recent debate, "were denounced in the House of Commons and in the country; but the reason why they were not adopted, was not on that account, but because our ally would not agree to them. And, therefore," he adds, "the inference is, that if by any chance no difficulty had arisen from France, the terms on which the great quarrel is to be settled, the terms on which the war is really to be concluded, must have been adopted." We see, then, how England has tied her hands—how she has put herself in the power of one who, for his own ends of "glory," and of aggrandizement, may lead her into interminable mischief, captive at his resolute will. Had Austria been in the alliance, it would have been different—as she ought to have been. A shot ought never to have been fired by England without Austria's participation. There was one of the first great mistakes. And now Austria has out-manoeuvred them completely. She has not lost a man—she has scarcely expended a stiver; and while her treasury is untouched, her hands are free, as well as bloodless. The fact is, England is the victim of her own misdoings—to her preference of expediency to principle, of a temporary and uncertain advantage to a permanent and real good; and she has aggravated her case, and is aggravating it more and more, by steeling herself, in her councils, against all religious and righteous influences. Her rulers have said in their hearts, of God and His Church, "Let us break their bonds asunder, and cast away their cords from us." And now, "He that dwelleth in Heaven shall laugh them to scorn; the Lord shall have them in derision."

THE WORK FOR THE CHURCH TO DO.

In proceeding to draw a few practical inferences from the Primary Charge of the Bishop of Rhode Island, which we gave *in extenso* last week, we are struck in the very outset of its consideration with this irresistible fact,—that it will be of no avail to have this able exposition of the Church's negligences and necessities pressed upon our attention, if, as is too often the case, it is to end in words. For what can alone be available now, is *deeds*, not *words*. There is testimony enough and to spare as to the condition in which we are placed. The time is now come for action. "If ye *know* these things, happy are ye if ye *do* them." This is the chord that must now be struck. And wo unto us, indeed, if it is still to be said, "I have piped unto you, and ye have not danced!"

Not that we mean to express any disparagement of the Charge in question. On the contrary, we estimate it highly; and we have given it the benefit of extended circulation through our columns—we have sent it, by this means, into every diocese of the United States—we have urged its perusal upon our thousands of readers throughout the Church. It is a searching and a seasonable inquiry into the state of the Church, and must carry conviction to many a mind of the greatness and the extent of the work there is to do, and of the reality and the energy there must be in those who have to do it. But we knew it all before, only the knowledge of it had not, perhaps, been so forcibly or so earnestly set forth. In our own columns, for several months past, we have been expressing similar views, and urging like considerations. Gratified and encouraged, of course one cannot but feel, to find one's humble efforts seconded in such high and influential quarters; and the Bishop of Rhode Island, we are well aware, has displayed a degree of moral courage in what he has done, which cannot but commend him to the gratitude, and secure him the prayers, of every true-hearted and earnest-minded Churchman. We can have some idea, from what we ourselves have to endure, of the difficulties and discouragements which arise in such a course. You cannot point out the shortcomings, and not excite the displeasure, perhaps the wrath of the short-comers: you cannot insist upon greater devotedness, without provoking and vexing the apathetic, the careless, or the faithless. But the Right Reverend Prelate, let us be assured, will be ready to say with the Apostle, "None of these things move me." Yes—he tells the Clergy of Rhode Island, and through them the whole Clergy of the Church, that there is demanded of them "a habit of life that will remind the world more distinctly of Jesus their Master." Again, he tells them—"We must reproduce the life of Jesus, and we are safe; the Church is safe; the world is safe." And having such a mind, living such a life, how can he quail before any display of displeasure, be it ever so loud, ever so angry in its expression? And may we not all say, who espouse, however humbly, the cause of truth, and earnestness, and faithfulness in the Church—may we not say with the Royal Psalmist, "Why do the people imagine a vain thing?" Why do either Clergy or people presumptuously suppose that they can resist, that they can even obstruct, the progress of such a cause, when advocated in an honest and earnest spirit? For is it not with that cause now, as it was when Gamaliel stood up and cautioned the men of Israel to refrain from those who urged it onward, and at least let them alone, on the ground that "if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God?" And that the cause of Christ's Church is the cause of God, who will deny? No Churchman, surely! Nay, we know full well, that *in words*, there will be a general concurrence in the object, at any rate, which the Bishop of Rhode Island professes to have in view. But it is to *deeds*, let us repeat, that we must now look. *Action* is now the word—zealous, faithful, untiring *action*. Every one of us must take home to himself the warning words of the Apostle, "Whatsoever thine hand findeth to do, do it with all thy might." The Bishop has forcibly put the case, as respects preparation for that work, which the hand of every clergyman especially "findeth to do," and the doing of which, faithfully and energetically, he urges with so much earnestness. "We shall need," he says, "to have *a personal faith* that can endure any shock, and *a spirit of self-sacrifice* that can bear any privation; and a charity that hopeth all things; and a holiness so pure, so elevated, so symmetrical, so Christ-like, that we shall be lifted above the suspicion of reproach." What a call, then, for those who have been ordained to that holy function, to which all this has especial reference, to apply themselves, in the spirit of Christ, and with the constancy of His Apostles, to the duties of an Office, in which they are "messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."*

Well does the Bishop of Rhode Island say regarding our Conventions, local and general, how happy a circumstance it would be did they devote more of their attention to a direct and anxious consideration of *the work* which Christ has commissioned His Church to perform. "What," he asks, "does the world require of us as a Church? How shall we provide for the pressing exigencies which the condition of society renders it so imperative for us to meet? What are we doing for our own diocese, for the country at large, and for the world?" These are truly momentous questions; and if they are not answered *now*, when there is time and opportunity to rectify any defectiveness which it may expose, they will have to be answered hereafter, with shame and confusion of face—then, when the night cometh and no man can work!

It is not, however, a mere generalizing of religious teaching that is to do that work. The circulation of the Bible, for instance, will not do by itself. "Never," as we are reminded, "was the Bible more widely or industriously circulated than now, and yet never, perhaps, was its proper influence and authority in more imminent danger." The power of the Church must be individualized and be distinctly felt, or the reading of the Bible will not be enough. And "this essential power of a Church," as the Bishop declares, "is in its principles; and its efficiency depends upon the spirit in which these principles are brought to bear upon the necessities of society." For these principles, let it never be forgotten, involve not only the doctrine but the discipline of Christ; and they embrace, in all their fulness, those means of grace which He has given us, by the Holy Spirit, to make "our calling and election sure," "to build us up, and to give us an inheritance among all them which are sanctified." It is the Church, whose principles and whose prerogatives these are, which is, in fact, the witness of that Divine Truth from which they are evolved—which has handed down that Truth—whose testimony we have reasons the most incontrovertible for receiving—which has been divinely constituted the great antagonist of evil—and whose whole language is obedience. The power of that evil is exerted over every man in his natural condition; and over "the masses" it now everywhere holds undivided sway. But it may, and must be exorcised and driven out, and man made free from its baleful dominion; and this is the work of the Church. Philosophy and the Gospel are agreed as to the existence and the power of that evil, and also that it must be expelled. But it is the distinctive merit of the Gospel to go far beyond this; for it not only asserts the necessity, but the actuality of the expulsion of that power of evil within whose grasp we are born, and gives effect to it by constituting the Church the Minister of God to release us from its chains. It is in its principles, then, thus exerted, that the power of the Church resides, and by which its work must be done.

How this is to be done, is very clearly shown in the Charge we are considering. "We must go forth," says the Bishop, "as one man, to save the world. *We must grapple with realities.* We must take a broad and comprehensive view of society as it is. We must watch the great currents of thought that are sweeping over the world. We must gauge the depths of human misery and corruption." But how can this be done, unless they will go forth into the world, even where those depths of human misery and corruption are to be found, and there, there, among it all, as Ambassadors for Christ, "grapple with realities?" In the quiet seclusion of their rectories they can never do this—or in the literary leisure of their studies—or amid what some would call the "personal comfort" of their position, or even in their pulpits. They must go forth. They must meet men, even miserable men, face to face. They must seek to apply their work to the business of every-day life, and to the sympathies of society. "If we would fairly fulfil our vocation as a Church," says the Bishop again, "we must give heed to the great questions which absorb the attention of mankind. We do not mean that the Church should be converted into an arena for the discussion of exciting and ephemeral novelties; but that we should do, just what St. Paul did, and what every Christian man has done, who has left his mark upon the world,—*speak to the living consciousness of men, face the actual dangers of society, meet its real necessities, make men feel that we know them, can sympathize with them, and do not fear them.*" Yes—this is what they must do, and do it heartily as in the sight and so as to secure the blessing of God. Well, then, may it be deemed necessary to endeavour to "reproduce the life of Jesus!" And in connection with such considerations, most appositely indeed is it asked, "How would the blessed Jesus deal with the world, if He should return again to the earth and walk up and down through our land, as He once walked in Jewry? In what company would He be found? What would be His chief topics of discourse? What are the evils that He would first attack? How would He deal with the American Samaritan? Where would He find the American Pharisee? How would our popular religion bear the test of His doctrine? Where would the whip of small cords be applied?"

Let, then, the realization of all this be earnestly set about. May we not hope and trust, that in Rhode Island, at least, its realization will be immediately sought to be effected. Let the Bishop, so earnest-minded, so devoted, as he has in this his Primary Charge shown that he is, himself set the noble example of carrying out the objects he has so ably and so laudably set forth. Let him use his influence, let him exert his authority, to promote, as one important means to the end, the more frequent and more devotional celebration of those "Christian rites and services," which he with so much truth maintains will ensure religion "a hold upon society," more readily and more closely than any mere "intellectual argument of the Gospel." They are enjoined by our Church to be in constant, most of them in every-day use. Her Order is for "*Daily* Morning Prayer," and "*Daily* Evening Prayer;" and no clergyman can be said to do his duty who neglects to comply with so clear, so proper a provision and injunction of the Church whose ministering servant he is. The Holy Sacraments, too, are required to be of more frequent, and often of more solemn administration. The Holy Days, also, deserve to be everywhere observed, as prescribed and most valuable opportunities of spiritual improvement. Most true it is, as the Bishop again so opportunely remarks, "that there is an awakening consciousness in many quarters that a chaste and spiritual ritualism *must be brought into greater prominence*, if we would arrest the evil tendencies of the times." Let steps, then, be at once taken for this being done in his own diocese. Let the Bishop, we say—and we say it most respectfully and most anxiously—lead the way in so important, so blessed a work of reform. We are convinced that it only wants a beginning in such a quarter to ensure its general adoption throughout the Church at large: and surely it would be to the eternal honour of him who humbly and trustfully, in the sight of and in dependence upon God, pressed forward for the accomplishment of such an object. It belongs, indeed, to his high and holy office to lead the way in such a work. A work of labour, of trouble, even of odium, nay, of peril, it may be. But what of all this in such a cause? No true-hearted, right-minded Prelate of our Church would hesitate, let us hope, in such a case, to declare in the adopted words of Milton, and to come forth in their spirit—

> '——I should ill become this throne, adorn'd
> With holiness, arm'd with power, if aught proposed,
> And judged of public moment, in the shape
> Of difficulty or danger, could deter
> Me from attempting!"

CHURCH AND STATE.

Our Canadian contemporary, the *Church*, lengthens out his reproval of what he calls our "unsound principles, respecting the alliance divinely instituted between Church and State;" and we continue, therefore, our answer to his unjustifiable remarks—may we not say our refutation of his illogical argument?

And here, in the very outset of his third discharge against us, he puts forth a fallacy as the basis of his position. No "alliance between Church and State" has ever been "divinely instituted." Where is his authority? All he can adduce rests upon two accidental allusions, in Holy Scripture, to the support which at some time kings and queens should give to the Church of Christ, and to the accession she should gain even among Gentile nations. "Kings shall be thy nursing fathers, and Queens thy nursing mothers;" and "the Gentiles shall come to her light, and Kings to the brightness of her rising." But where is there anything of "alliance between Church and State" here? what single inference can be drawn from this, that God either had instituted, or would at some future time institute, such an alliance? Really, it is trifling with us—it is trifling with his readers—to put forth such a puerile plea as this. As though Kings could not be the nursing fathers, and Queens the nursing mothers of the Church, without the Church being degraded by being made their captive instrument for mere political purposes—often, indeed, for purposes of the worldliest and vilest ambition! How, for instance, is even the Queen of England a "nursing mother" of the Church? Why, by setting at naught all the Church's spiritual authority, and pious discipline, in her own royal person; and, in her capacity of Sovereign, subjecting the Church to the most humiliating and depressing influences—making her, in fact, the mere tool of the Government—degrading her, as we showed in a former article, though "the salt of the earth," to be virtually "trodden under foot of men!" How completely contrary to what God really did proclaim that he would "divinely institute" respecting her! "And Kings," said His Prophet Isaiah, "shall be thy nursing fathers, and Queens thy nursing mothers; *they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet!*" This was the kind of nursing father and mother that God designed Kings and Queens to be. Can *such* a passage, then, of Holy Writ, be any authority for a State alliance such as that which exists in England,—or, indeed, any such alliance whatever,—where the case as laid down by God's Word is completely reversed; where, instead of the Queen bowing down to the Church with her face toward the earth, and licking up the dust of the Church's feet, the Church is made to bow down to the Queen, and lick up the dust of her royal feet! No, Canadian friend and brother, we are not to be imposed upon by such claptrap as that. The joke's too stale.

Another equally gross fallacy is thus put forth:—

> The Church *commissions*, and the State says "Come!" Thus the Bible teaches, or it is the most deceptive book in existence! Thus the Church, Jewish and Catholic, has ever believed, and if mistaken herein, all her doctrines are uncertain as the wind! Yea, let our brethren in the United States beware, lest, in their determination to uphold everything distinctively American, they sanction a trifling with the truth of God and His Church calculated to strengthen that scornful Pantheism already too rife amongst them, to a degree which may hereafter cause them bitter and humiliating regret.

Now, this is not only a fallacy in itself, but it is placed before us fallaciously. The Church in England, in the first place, *does not* commission, in the sense in which, as it is put, the statement alone can be understood. It is, we say, quite untrue, that "the Church commissions, and the State says 'Come.'" The State does both, and does not allow the Church to have a word to say in the matter. We allude more particularly—for it lies at the root of the case—and we believe our contemporary, though he does not say so, also alludes more especially, to the case of Bishops, who are, or ought to be, rulers in the Church. And we emphatically repeat, that it is virtually the State, and not the Church, which both appoints and commissions. Our contemporary himself furnishes a point in proof. "Thus the Crown," he says, "(or Lord Palmerston, if you please, an evil state of things we grant!) may designate a very improper person a Bishop, but not all the power of the Government can compel either the Chapter to elect him, or the Bishops to consecrate him; without which last, at least, not even an Autocrat could make him a Bishop." A more unfortunate boast could not possibly have been made than this; for a recent and well-known occurrence in the Church of England established as a great fact a position the very opposite of what is here pretended. The Government of Lord John Russell, some six or seven years since, *did* "designate a very improper person to be a Bishop"—the notorious Dr. Hampden, who was under the ban of the University of Oxford for unsoundness of doctrine; and notwithstanding this—and in the face of the most solemn remonstrance and opposition from the Church—the Government *did* compel the Chapter to elect, and the Bishops to consecrate him! He *was* elected by the Chapter, he *was* consecrated by the Bishops, and he is now, in spite of the Church, Lord Bishop of Hereford! Really, we are afraid our Canadian friends must think us very *green* here in the States, or they would not attempt to come over us in this way! Why, the "confirmation," as it is called in the English Church, of Dr. Hampden, after his *forced* election by the Chapter of Hereford, was of itself sufficient to show the absolute, the arbitrary State authority in the matter, and not only how completely the Church was in chains, but how the State could expose her to the ridicule of the people: for a greater or more disgusting farce than they made of the said "confirmation," was never performed on any stage. Bow Church, which was the theatre of the occasion, solemn sanctuary though it is, was made to echo again with mingled shouts of ridicule and indignation—the ridicule of the world, and the indignation of the Church. Surely our contemporary, as an English Churchman, does not wish us to recapitulate the harrowing details of that humiliating exhibition of "Our Mother Church in her Chains?" O, but, perhaps he may say, the Chapter might have refused to elect, and the Bishops to consecrate! This very case showed the Church had no power of sustaining such refusal. Had the Chapter refused, they would have incurred the penalties of *præmunire*, which are no less than the following:—"From the moment of conviction, the defendant is out of the king's protection, his body remains in prison during the king's pleasure, and all his goods, real or personal, are forfeited to the crown. He can bring no action, nor recover damages for the most atrocious injuries, and no man can safely give him comfort, aid, or relief." And is not this a pretty efficient means of enforcing the authority of the Queen over the Church, who yet, we are gravely told, is the Church's "nursing mother!" May God save us from all such "nursing mothers," say we! Yet even did the Chapter, regardless of such fearful penalties, refuse to comply with the Queen's *conge d'elire*, her Majesty could nominate by Letters Patent, and then *command* the Archbishop to consecrate, whose refusal would subject his Grace also to the terrible penalties of *præmunire!* Such are the blessings to the Church of that "State alliance" which we are gravely told from Canada is "divinely instituted!"

Yet are we here in America twitted and taunted continually, by men like this Canadian Churchman—"good men and true," no doubt they are, though miserably mistaken—because we have not, and cannot have, such an alliance for our Church. Our contemporary will not have it said that his remarks are "*impractical*," on the ground of such an alliance here being *impossible*. "Whether it be so or no," he says, "we do not at present give any opinion: our object is different; it is to raise our humble voice against the Church, whether at home, here, or in the United States, *giving her holy sanction to that sin of the State in its indifferentism to the interests of religion.*" But this is begging the question with a vengeance. The American Church gives no sanction to the indifferentism of the State: it is not asked—it has no occasion—it has no opportunity to do so. The State here is composed of all sects, and of many who are of no religion at all. The members of the Protestant Episcopal Church are not only a small minority of the whole, but smaller, or nearly so, we believe, than any of the religious sects. Not only, therefore, is such a thing as a State alliance most undesirable, but utterly impossible here. But, suppose it were practicable—what would be the practical result? Why, that here, as in England, the Church would be cursed with the tyranny of oppressors—degraded, demoralized, erastianized, and "trodden under foot of men!" But to say that by not having this alliance—by being free, in the mercy of God, from so fearful a calamity, the Church gives "her holy sanction to that sin of the State in its indifferentism to the interests of religion," is about as absurd and audacious a piece of sophistry as ever was had recourse to to bolster up an untenable case.

Let us never forget—let us never act contrary to—the assurance of our Lord Himself—"My kingdom is not of this world." And if His Church is His kingdom, as undoubtedly it is, inasmuch as in it is His divine authority and governing power, let us not make it worldly by absorbing it in the State, as in England is now unhappily the case. That the Church must be made to exert her influence in the State, we readily admit, and would labour to realize. Our great hope, indeed, of the institutions of this country arises from the confidence we have in the controlling and restraining influences of the Church, when her principles come—as coming they are—to be recognized, and received, and allowed to have their perfect work, among the masses of the people. But we must not find fault with our Government, as our Canadian friend does, because "it affords exactly the same protection and *countenance* to the Church that it does to every form of heresy and schism, including Judaism, Spiritualism, and Mormonism, and *no more!*" We want no more, if even we could have it, which would be impossible; and, if for no other reason, we do not want it, because here, as in England, and everywhere else, the State would never make us a privileged body, except at our own cost—at the cost of some portion of that liberty with which Christ has made us free; some encroachment upon His kingdom, "which is not of this world;" some loss of integrity; some impairment of strength; some sacrifice of principle. "Every form of heresy and schism" is both protected and countenanced in England—even more favoured, indeed, in one sense, than the Church is favoured—that is, by being let alone; while fostered by all sorts of legislative means and appliances short of being *established*. Yet we do not disclaim the authority by which we receive, in common with all the rest, "protection and countenance," either because, as citizens, we get no more than the rest, or because, as Churchmen, we recognize a higher power to which our allegiance also is due. It is an English divine, not an American, who says to a Churchman who really wishes to do right, "Let him look to the State as another representative of God, and acknowledge its laws in all points as barriers within which to restrain his inclinations and actions, because the Powers that be are ordained of God, never refusing to comply, except where the express authority of the Church, confirmed as the Word of God, prohibits him. Let him, in the same manner, keep his belief, his feelings, and acts of piety,—his religious observances, whether ceremonial or spiritual, within the ordinances and injunctions of his Church."* And here in America we are enabled to do this truly; whereas, in England, such ordinances and injunctions, being at the mercy of the State, lose the virtue they ought to have in themselves, and the hold they ought to have upon those for whom they were designed. "The object of the State is," to quote another English divine, "to crush that portion of the Church of England which is true to its spirit as a Church, and to elevate that portion of it which is attached to the Erastian policy of the Government. The Church Establishment is the tool of statesmen, and used as such; the Church is thought to be their enemy, and treated as such. The Church Establishment, therefore, is strengthened by feeding it with unorthodox Bishops and heretical Priests, and the laws of the land are strained and perverted for the maintenance of mere State purposes."† And all this the Church of England receives at the hand of one whom they call her "nursing mother!" Thank God again, that *our* Church has no such unnatural "mother" to "nurse" her—no State *privilege* to form a pretext for such State *oppression;* but that she exists and flourishes, and is extending and developing, under institutions which will admit of no such tyranny. We would advise our Canadian brother to ponder on the fable of the two dogs which chanced to meet on a moonlight night—the one a rough, shaggy, and rather lanky rover; the other a smooth, plump, well-fed house-dog. "How is it, my friend," says the former, "that you look so sleek? how well your food agrees with you! here am I struggling and striving for my living, and can hardly save myself from starving." "Well," says the other, "if you would fare like me, you have only to do as I do." And then he dilated on his comfortable lodging, his luxurious living, and his quiet, easy time, and the little service he had to render for it; with which his hard-faring companion was so much taken, that he at once agreed to go and share it with him. Now, as they were jogging on together (so the fable continues) the rover spied a mark on the house-dog's neck, and having a strange curiosity could not forbear asking what it meant. "Pooh! nothing at all," says the house-dog. "Nay, but pray," says the rover. "O, a mere trifle—perhaps the collar to which my chain is fastened." "Chain!" cries the rover in surprise and alarm. "You don't mean to say that you are not free to go and do as you please?" "Why, not exactly, perhaps; you see, they expect us to—— But what is the matter? Where are you going?" "Ah!" interrupted the rover, "I see—good night to you, friend; you are welcome to your good lodging and fine living; but for me, a dry crust with liberty, against a king's luxury with a chain!" The moral is instructive, even to the Church.

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* Exhortation at the Ordination of Priests.

UNION IS STRENGTH.

> We are fast nearing a crisis which will be more eventful than any through which the Church has passed since the Reformation. We cannot afford to waste our strength upon matters indifferent or subordinate. It is not a single foe that we shall be called to encounter; Papal Rome is not the only enemy that threatens us; there is a stronger power to be met than Rome. Whatever temporary signs of life may just now be manifested in that quarter, we may rely upon it that the days of the Papacy are numbered. That fortress will be shattered by an explosion from within, not by any external assault. In that old body there may be life at the extremities; but there is death near the centre; the head is sick, and the heart is faint. It is rather against the combined influence of modern science, a subtle philosophy, a captivating literature, and popular organization, that we must be prepared to defend the citadel of the Church.

Such are the warning words with which the Bishop of Rhode Island winds up his recent charge. And it must be obvious, upon reflection, to every Churchman, that in the crisis we are approaching, if we are really to be prepared to defend with due effect the citadel of the Church, we must remember that union is strength, and that such union must be enforced if strength is to be secured.

Now, what is it that, in the Church, creates disunion? Is it not mainly a divergence from, or a falling short of, the standard of Catholic Truth? This Truth is incorporated in all our Church's doctrines, and pervades all her Ordinances, and is brought out in all her Services; and would her members—her Clergy, more especially—but be faithful and true in their adherence to it all, as, indeed, they are solemnly pledged to do, union could scarcely fail to be maintained. But certain of them will keep thinking and doing what is right only in their own eyes, in preference to what the Church teaches them is right—to what the Apostles taught, what the Fathers appropriated, and what has ever been embraced in the Catholic Faith of Christ's Church. It is this refusal to be restrained by the judgment of the Church—this giving way to private judgment—this free play, this self-will—which has been the attenuation of Christianity from the earliest times. Simon Magus would think and act for himself—he would have no Apostolic restraints—and therefore had to set up a sect of his own, from which sprung most of the ancient heresies, and more particularly those baneful ones whose blighting influence is still felt, which arose so early as the reign of the Emperor Adrian. It was in vain that the Apostles had solemnly said—"Hold fast the form of sound words which ye have received"—adhere firmly to the "faith once delivered to the saints." And it is still in vain. Men are still coming forth, who think that they know better than even the Apostles themselves, and that their judgment of the Christian Dispensation, their interpretation of Holy Scripture, is far worthier and truer than that of those Holy and Humble Men of Heart, who followed most closely the Apostolic rule of faith, and whose principles were those of the Holy Church throughout all the world.

To illustrate, as briefly yet as forcibly as we can, this departure from the standards of the Catholic Church, which some of our own Clergy can reconcile it to their consciences to be guilty of, we need only refer to the doctrine of Sacramental grace, which such men invariably deny, although there is nothing more clearly taught in the very formularies of our Church. The Holy Communion is distinctly described as being an indispensable means of grace—we are said to receive therein spiritual food—our souls are declared to be strengthened and refreshed thereby; and all this through an efficacy which they yet deny the power, or even the existence of. Holy Baptism, again, is set forth to us as "the laver of regeneration;" and immediately after the administration of this Sacrament to a child, the officiating minister calls upon the congregation to give thanks to Almighty God for its great benefits, "seeing," as he tells them, "that this child is regenerate, and grafted into the body of Christ's Church." The Sects see all this, and take advantage of it against us. We read, for instance, in the very last issue of the organ of one of them—"A very large portion of this Church—the High Church party—believe in baptismal regeneration, which would evidently make their salvability conditional upon their baptism. The language of the Prayer Book clearly favours the view of this party." And then, further on, it is added,—"But a very large number in the Protestant Episcopal Church deny baptismal regeneration, with all its concomitants, and hold a Scriptural view of the relation of children to the Church."* They hold, that is, what schismatics and heretics deem "a Scriptural view," of the Holy Sacrament of Baptism. But they do not hold the Church's view; for it is admitted that the Prayer Book, which is the exponent of the Church's view, "clearly favours the view of" those who hold the Catholic verity of Baptismal Regeneration. So that they who deny that Catholic verity, yet remain and minister in the Church, are plainly guilty of dishonesty, as well as disunion. The fault of all that deranges, distracts, and divides our Church, is thus clearly traceable to them. They are the offenders. And is there not something very dreadful in the thought, when we call to remembrance our Lord's own solemn words—"It must needs be that offences come; but woe unto that man by whom the offence cometh!" We repeat it—they are the real offenders against the peace and unity of the Church: it is they who run counter to that divine injunction—"Keep the unity of the Spirit in the bond of peace." Every time they administer either of the Holy Sacraments, unless yielding therein to a most criminal mental reservation and equivocation, they commit themselves, in the sight of God, to doctrines which yet they deny,—and this, too, notwithstanding they have solemnly pledged themselves at their ordination to "minister the doctrine and Sacraments of Christ, *as this Church hath received the same.*" And surely this Church must have received them as her own Prayer Book and her own Catechism distinctly sets them forth,—that is, as "outward and visible signs of an inward and spiritual grace." Yet, we repeat, they deny such reception. They ignore the Sacramental grace which is involved therein. They thus quarrel with the Church, and with all who keep faithfully with the Church, in this integrity of her principles.

And hence our weakness. Hence our anxiety in contemplating so eventful a crisis as that which is approaching. For as union is strength, so division is weakness. Not that we apprehend we shall fail. No; have we not the gracious assurance of our Lord Himself, that the gates of hell shall not prevail against us? But our difficulties are aggravated, our dangers are increased, by these internal disunions, and which, always great hindrances to the real work of the Church, in such a conjuncture, more especially, have a depressing influence on her very springs of action, and not only disturb her peace, but obstruct her progress, and impair her force, and imperil her success.

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* Sewell. † Bennett.

* Christian Advocate.

THOUGHTS ON CURRENT EVENTS.

The last few weeks have presented, for the first time, so far as our recollection goes, the extraordinary spectacle of the British Government and Parliament giving way before a mob. Lord Robert Grosvenor, who is, we believe, Member of Parliament for some portion of that aggregation of cities which is called, collectively, London, was induced, by the representations of his constituents, to bring in a Bill for the better regulation of Sunday trading, by restricting it to certain hours. This gentleman is, we believe, a supporter, but certainly in no sense a member of the administration. But the ministers, while they declined making the measure what is technically called a Government measure, by charging themselves with its passage through the House, distinctly gave it official countenance.

The Bill itself contained in it nothing unreasonable. Its regulations were far less stringent than those which are to be found in our own laws, or in the laws, which though out of use are not out of force, in England itself. It had no direct connection with religion. Lord Robert Grosvenor has never been prominent as a pious man. The whole ground upon which he rested his measure was the fact, that there were many small tradesmen who desired to close their shops on Sunday, but could not do so without the protection of the law against the competition of their neighbours. No doubt the majority of these persons desired the leisure of one day in the week for the purpose of rest and recreation. It is to be hoped that some desired it for better purposes. But the Bill was not brought forward in the interests of religion. To the extreme religious party, which has set itself to the task of enforcing the observance of the Lord's Day, it was not acceptable, because it did not go far enough, and might be considered as giving some sort of sanction to the traffic which it did not actually prohibit. Better judging men, it is true, supported the measure on religious grounds, but it was not a distinctive religious measure.

It was, however, scarcely possible that it should not be connected in the public mind with the movement in favour of the religious observance of the Lord's Day, which, with the irreligious part of the community, is very unpopular. Through this idea it was easy to connect it with another measure which passed into a law at the last session of Parliament. This restricts the keepers of public houses from keeping them open during certain hours on Sunday, and requires that they shall close at ten o'clock on that night. The object of this law was to prevent the congregation of topers in these houses on the day of leisure. Those who desire the use of beer at home, for the supply of which these houses are the ordinary resource, can easily provide themselves on Saturday, or during the hours at which the houses are allowed to be open, although no doubt it may cost them some thought and trouble to get into the new way, and until they do so, they will be subjected to some inconvenience. Another source of unpopularity to the law, is the difficulty which excursionists find in obtaining the refreshment of beer, to an Englishman almost indispensable. In order to obviate this, the anti-Sabbatarian party procured a clause excepting the sale of beer to travellers from the penalties of the act, while those who were apprehensive of the exception being made the means of evading the law, introduced the useless restriction of *bona fide.* This was really of no effect, for every traveller is a *bona fide* traveller, and a pretended traveller is not a traveller at all. But the words *bona fide* seem to have been intended to qualify, in some way, the meaning of the word traveller, and no one can exactly say what the designed qualification is. The two great questions are, whether people who go on excursions for pleasure are *bona fide* travellers, and whether those who take long walks about the streets of London are travellers. Different authorities have decided these questions in different ways, and thus a good deal of annoyance has been produced, especially to the publicans. To a great number of them the law itself is obnoxious, because it diminishes their profits by preventing men from idling the Sunday in their tap-rooms and drinking their beer.

Neither the Beer Law nor the Bill against Sunday trading made any distinction between the rich and the poor; but the latter only would suffer any inconvenience from either. The difference is, that wealth and the forethought which belongs to the higher classes of society would always enable them, without any breach of the law, to escape from the inconveniences of its restrictions; it is even probable that these laws would not call for any change in their habits. This gave room for the introduction of a false principle, of which, in one way or another, we hear in this country, that is, that laws must be so made as to subject every man to an equal inconvenience. It is not sufficient, according to this notion, that a law makes no distinction between different classes; it must deprive of the advantages of their position those who have any such, or it must not attempt to remedy the evil which exists independent of these advantages. The nobility and gentry of London have a custom, which would be more honoured in the breach than the observance, of riding and driving in Hyde Park on the Sundays, after church. It is not right in itself, but it has no connection with either of the Sunday measures, it being just as lawful for the poor to walk there as for the rich to ride, and the enjoyment of the Park by neither being affected by either of the obnoxious measures which have been mentioned. But the publicans, with the aid of the *Times,* managed to get a crowd of the lower classes into the Park, to hoot at and insult the riders and drivers. The general idea was, that they were violating the sanctity of the Lord's Day, which the Beer Law and the Sunday Trading Bill were contrived to enforce. This course of conduct once begun was continued for three Sundays, until the riders and drivers were forced to abandon their amusement. On the second Sunday, a large force of police was sent to suppress the demonstration, under the command of several officers, of whom at least one seems to have been eminently indiscreet. The consequence was a resort to violence on the part of the people, before which the Government and Lord Robert Grosvenor recoiled, and the obnoxious bill was withdrawn.

The moral of this for us is, the danger of drawing the reins too tight upon the people. The London Sunday Trading Bill is defeated, and the Beer Law will probably be repealed; and thus salutary measures will be lost, because they have been, perhaps, made a little too stringent. The same thing is happening to us with our restrictions on the sale of liquors, though the effect seems to be brought about in a different way. Here the lawyers have set themselves to work to find loopholes through which the law may be evaded. We confess that some indeed of these loopholes do not seem to be opened upon very sound principles, but they may be useful as safety-valves. The advocates of the total prohibition of the traffic in liquors, will no doubt endeavour to stop them, and may thereby produce an explosion which will destroy their scheme.

The two great vices of the Anglo-Saxon race at this time are undoubtedly drinking, and the violation of the rest of the Lord's Day. The first is an old stigma on their character, as old as the battle of Hastings, and much older. The other is modern, for until very lately the very contrary has been one of their marked characteristics. They were distinguished from all other Christian nations by an excessive regard to the holy day, and that as well under the Heptarchy as in the eighteenth century. The feeling seems to have given way before the weariness which is produced by the overwork of the other six days, and its remedy is a relaxation of labour during some part of these six days.

The weariness of labour having led to the desecration of the seventh day, the next step was to convert it also to the purposes of profit. This is the point at which things have arrived in England, and upon which the recent battle has been fought and lost.

Some years ago the question was brought up in this country in connection with the Post Office, and a so-called statesman achieved great popularity by presenting to the House of Representatives a report against the observance of Sunday, which, farrago of nonsense as it was, he could not have written. Yet the mails do not now run on Sunday to anything like the extent which they then did. The fact shows an improvement in the religious sense of the community to which we advert with pleasure.

Baltimore, August 6, 1855. H. D. E.

NOTES AND COMMENTS.

"A Triangular Duel."—The happy conception of Captain Marryatt has been duplicated. Three of our Sectarian journals—the *Watchman and Reflector,* the *Christian Times,* and the *New York Chronicle*—appear to have got into a perfect *mêlée,* and all on a question as to their respective tendencies to one or more isms comprehended in an organization known as the "Bible Union." In other words, it is a fierce encounter, with "an irrepressible tendency to bark"—*vide Chronicle*—engendered by mutual suspicions, recriminations, and those sorties of passion in which each, as supporters of the Union, happen to be involved, viz., responsibility for the rank Campbellism it has manifested. The *Watchman and Reflector* having charged that the *Christian Times* upholds said Campbellism, and the *Chronicle* coming to the aid of an ally so sorely pressed, and evidently seeking, after established military tactics, to effect a diversion in its favour, becomes itself the besieged, and without receiving credit for its gallantry, is charged, in no moderate terms, with having aided to enforce its special views at the sacrifice of the conditions of the general compromise by which the Union subsists, and in fact abetting Campbellism. This was more than it bargained for, and at once renouncing any affinity with the *Christian Times,* and dealing it a most ungracious blow—thus attesting the sincerity of its affirmation—it seizes the opportunity for another sortie on the *Watchman and Reflector* with the charge of "lack of truth and evidence," that effectually tells on the squadrons composing the alliance, after a fashion not unworthy of the valiant knight-errant of La Mancha, when he rushed into the midst of a flock of sheep, and began to attack them with his lance as courageously and intrepidly as if in good earnest he was engaging his mortal enemies. The *Chronicle* differs from Don Quixote in this, that it cannot be charged with premeditate hostilities. It little thought, that in coming to the aid of the *Christian Times,* it would prove of no more service than the Spanish hero to his trusty and well-beloved Sancho Panza, when, from the yard-wall of the inn, the entrance being closed, he perceived the wicked sport the cloth-workers and needle-makers were making with his squire; and that, in addition, he would fare but indifferently in the *rencontre,* as "quite restive under discussions of such matters unless they happen to chime in with the sentiment and policy to which as a leading organ of the Bible Union it was committed." The truth is, that in the heterogeneous combination or conglomeration known as the Bible Union there exist materials of endless quarrel. Compromise in religious matters is necessarily unsatisfactory, and each party naturally seeks for the ascendancy of its own special tenets. If any one ism held by any portion of its adherents may be attached at will to any one of its defenders, there is no chance of any cessation of petty hostilities. How shall its agents be supposed to conform to the laws of philology and interpretation when thus wrangling with one another in this unseemly fashion? or how convey the sense of the Inspired Original when thus lacking in the spirit necessary to attain to the realization of its true import? The present alliance is defective in all the proper elements of power, and quarrelling, as its members are, by the way, they both bring discredit on themselves and dishonour on the cause of religion. Though thus wrangling amidst themselves, however, it is their policy always to be united against the Catholic Church.

More Fun about the Fan.—The Reverend Doctor of the *Banner of the Cross* characteristically enough joins heartily in the profane laughter of certain of the Sects at our objection to the gross irreverence of fan-dangling in the worship of God. We say characteristically, because it is but natural, that one who has shown so little sense of his own sacred obligations and duties, as of Christ's Holy Priesthood, should have but loose ideas, if any at all, of the reverence that is due when we, in His Sanctuary, "worship and fall down and kneel before the Lord our Maker." Thus, alluding to our dispute with another Reverend Doctor on the subject, he mockingly calls it a "new controversial breeze,"—observing of it, "Two of our Church contemporaries, for want of something, certainly not more seasonable, but more important, to write about, are engaged in a pretty warm dispute as to the propriety of ladies *fanning* themselves in church." Now, when it is admitted on all hands that *irreverence* is one of the besetting sins of this country and this age, and when it is evident that *fanning* contributes almost more than anything else to foster and spread that sin, there can be few subjects which a Minister of the Gospel should think more practically important to write, or even to preach about, were his heart only in his holy work. But as further proof of the bad spirit which actuates our reverend contemporary, he proceeds to quote against us some silly ribaldry from a Sectarian journal, which for the nonce he calls his "pleasant neighbour,"—pleasant enough, no doubt, when they can thus chuckle in concert, even though it be to "make a mock at sin." But the fact is, there is no reality in his holy vocation. His own once-a-week congregation is doubtless a fashionable, fanning one; and, of course, he must laugh at *us,* if only to keep *them* in countenance.

"Preaching at Watering Places."—It is one of the mistakes of most of the Sects, that mere preaching is to have the foremost place in the Sanctuary of God, in direct contravention of our Lord's own precept, "My House is called *the House of prayer.*" Alluding to the visits at this season of most of their more popular ministers to fashionable watering places, the Philadelphia *Presbyterian* attaches all the importance of such opportunities to *preaching.* "In visiting," it observes, "the most popular places of resort during the summer months, we are particularly fond of good preaching, from long-felt experience that, when enjoying a vacation from our usual pursuits, and surrounded by objects and incidents calculated to make our thoughts vagrant, we need such preaching as a counterpoise and antidote. To make our view of this subject intelligible and definite, it may be necessary to say that good preaching, in our estimation, is that which stirs up the affections and makes them keep pace with our intelligence." Thus is the *worship* of God quite ignored. *That,* we are taught by the Church, is the first duty of all, as it is the first great purpose of the Courts of the Lord's House, whither we are to resort—by right, not only one day in seven, but once, at least, *every day.* This, we may depend upon it, is to God Himself the most acceptable service of all. The Psalms of His servant David, to go no further, abound with the most conclusive evidence of this. "One day in Thy Courts is better than a thousand,"—but better for the opportunity it affords for God's worship and glory, not for the display of "good preaching," and the gratification of "itching ears." We should say, that the first thing of all, at our watering places, ought to be, to provide the means for worshipping God "in the beauty of holiness"—with all the devotion which would convince the fashionable throngs that God is indeed a Spirit, and that they who worship Him must really and truly do so "in spirit and in truth."

Schismatical Jealousies.—Some two or three of the schismatical sects are united, it appears, in their respective missionary operations; and there seems to have sprung up the most inveterate jealousy between two of them—the Presbyterian and the Congregational—as to what they call the work of Church Extension—though Schism Extension would be a more correct term. The *Evangelist* tells us, for instance, that the Congregationalist organ, the *Independent,* "stigmatizes the Church Extension plan as 'a disingenuous movement,' 'a fraud,' 'in contempt of all justice,' 'a formal violation' of a compact, 'a greed for sectarian success,' 'avaricious,' 'a greedy racing of sectarian itinerancy,' 'a shame,' a scheme of which 'those who originated and those who defend it ought to be thoroughly ashamed;' and, in fine, in its most ambitious rhetoric, as 'the foul and miasmatic blossom on the topmost branch of N. S. Presbyterianism.' This," it is added, "is what it calls 'summary treatment;' and it is such, and something more, for which our readers will find the fitting nouns and adjectives." All this only goes to show how incongruous a thing schism really is,—that when Christian men are free from the restraints of the Catholic Church, how intolerant they become towards their brother-schismatics who may presume to differ from them, as they have both presumed to differ from the Catholic and Apostolic Church of Christ. There is, there can be, but one remedy for such evils,—"the unity of the Spirit in the bond of peace," is what alone can be effectual.

A New Heresy.—We shall soon require an entirely new Theological Dictionary. *Ex. gr.*—The term heresy is derived from the Greek word αιρεσις, *a choice,* and means an arbitrary adoption, in matters of religious belief, of opinions contrary to the doctrines taught by Christ and His Apostles, and received and handed down by the Catholic Church. But the heretical sects—that is, they who are themselves guilty of such arbitrary adoption—have given it quite another and a more convenient meaning. They are applying it to departures not from Catholic and Apostolic doctrine, but from Puritanical austerity. The following, which we extract from a Providence paper, will illustrate what we mean:—

> *Heretical.*—Rev. J. L. Hatch has been dismissed from the pastorate of the Congregational church at Gloucester, Mass., the council declining to recommend him as a minister. The case is a novel and a peculiar one. Mr. Hatch entertained very liberal views in reference to dancing and other amusements, and is said to have intimated the probability that Christ participated in the dancing at the wedding in Cana of Galilee. The affair occasions some excitement.

A New Church Dictionary.

Our friend of the *Calendar* makes an important suggestion. He thinks, as we have pointed out that a hymn is a song of adoration, as well as song of praise, and that "personal comfort at Church" may not always be "reverence in the Sanctuary," there should be a new dictionary of phrases forthwith compiled and published. We heartily approve of the proposal. It is one of the most valuable hints we have heard of for a long time. Let us hope the Reverend Doctor will himself set about it without delay. We promise him our humble aid, should he at all require it, and perhaps our friend of the *Banner* will lend a helping hand. As an earnest of our own good-will, and of our readiness to co-operate in such a work, we beg to present the following contributions:—

"Reverence my Sanctuary."—
Treating God's Holy Temple as an ordinary place of resort for recreation or amusement.

"God is greatly to be feared in the assembly of His Saints."—
That God, even in His Sanctuary, may be approached with any degree of familiarity that is compatible with "personal comfort."

"O come, let us worship and fall down and kneel before the Lord our Maker."—
Collecting together, clad in gorgeous apparel, to sit on soft cushions, and promote one's "personal comfort," and make an imposing display by fanning oneself.

"Miserable Sinners."—
Free and easy men and women, the latter in gayest attire, luxuriously fanning themselves to promote their "personal comfort," lounging and gaping through a Service that is called Divine, in a place called "The House of God and the very gate of Heaven."

"Cure of Souls."—
Editing a newspaper all the week, and reading prayers and preaching on Sundays.

"Not high-minded—having no proud looks."—
Looking down with anger and contempt upon any poor layman who may happen, as an integral portion of the Church, to think that "*every* member of the same in *his* vocation and ministry," and according to the ability and the opportunity which God may have given him, is to devote himself to His service.

Ordering of Priests."—
Setting apart men "apt and meet for their learning and godly conversation," to edit newspapers during six days of the week, and preach and read prayers on the seventh.

"Giving faithful diligence duly to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded."—
Having a cure of souls whose spiritual interests are made to give way to literary or other secular occupations all the work-day week, and who are only to read prayers and preach on Sundays.

"Maintaining and setting forward, as much as lieth in you, quietness, peace, and love."—
Editing a polemical newspaper, and calling any one who says what is disagreeable, however true, "pragmatical and conceited."*

"Forsaking and setting aside as much as ye may all worldly cares and studies."—
Taking upon one the worldly cares of proprietorship and newspaper publishing, and studying how most effectually to affront any one who may presume to think it improper.

"Giving yourself wholly to this Office (the Priesthood)—applying yourself wholly to this one thing."—
Giving yourself in great part to another office—applying yourself mainly to some other thing.

"Singing with melody in your hearts unto the Lord."—
Reading without any melody either in the heart or on the lips unto the people.

"Singing praises with understanding."—
Reading or preaching Psalms (which are Songs) and Hymns, without any apparent understanding at all of their character and object.

*"Accompany me (the Minister) with a pure heart and humble voice unto the throne of the heavenly grace" * * * "all kneeling."*—
Sitting or lounging, dangling a fan, under a due impression of its being "lawful for us to consult personal comfort in public worship."†

"Our Mother Church of England."—
An alien institution, the sons of which who come to this country (being laymen) are to be regarded by such as in professed Catholicity raise the *banner of the cross,* not only as "strangers and foreigners," but "heathen men and publicans."

Trinity Church Mission.—We are sorry to see a writer in the *Churchman's Monthly Magazine* for August throwing out a suggestion, the very principle of which is at utter variance with the character of the missionary work that is being so nobly provided for by the Corporation of Trinity Church in this city. One of the reverend corps, recently appointed, has been happily taken out of a false position in a neighbouring city—that of a pastor diverting his mind and turning his attention from his ministerial duties by the cares and distractions of newspaper editing. And now that he is providentially restored to a right position, and one the duties of which will require all his time, his thoughts, his energies, the writer in question has the bad taste and bad faith to suggest, that he will, notwithstanding, "contribute to its columns,"—the columns, that is, of the paper which aforetime he so grievously suffered to take up the precious time which he ought to have devoted constantly and untiringly to the cure of souls. We trust, however, that the reverend gentleman will be proof against all such baneful allurements. He has been called to a work which will not endure trifling—which cannot be played with; but one in which he will find more than enough to do, and which must be done with all his might. Everything must be sacrificed to its faithful, dutiful, indefatigable performance. It can admit of no distractions or diversions, be they ever so congenial. He has put his hand to the plough and must not look back. Nay, there is, in his particular case, another reason why he must not look back. He has come to Zoar, and must "remember Lot's wife."

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* See *Banner of the Cross,* July 28.
† See *Calendar,* July 28, 1855.

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LITERATURE.

Cleve Hall. By the Author of "Amy Herbert," "The Experience of Life," &c. New York: D. Appleton & Co.

This is another of Miss Sewell's admirable works. These productions are perhaps too much reputed to be exclusively *Church* publications. True, they embody, they illustrate Church principles; but they do this much more incidentally than purposely. Not that they do not accomplish a great practical good, by inculcating such principles, as well as illustrating them. Not that they are not worthy of all praise for their setting forth of those right views of Christian duty which the Church in her doctrine teaches, and in her discipline enforces. But they do all this so quietly, so indirectly, so almost undesignedly, as it were, that they certainly are not Church works in any exclusive sense, but only inasmuch as that true rule of moral rectitude and real humanity is found to be in strict accordance with the "pure religion and undefiled, before God and the Father," which is the religion of the Church—of which the Church, indeed, is in an especial manner the witness and keeper. No Christian reader can object to the religious principles of these works, be his sect what it may—unless, indeed, he be one who denies some prominent and essential point of the Christian Faith, as the Socinians, for instance, do—though they, it is true, deny that which is so vital an element in the Gospel Dispensation, as scarcely to be considered entitled to the name of Christian at all. But it is more particularly in a practical sense that we would apply the remark. Miss Sewell teaches in all her works the purest principles of practical Christianity. She brings out those principles in the conduct of every-day life; and she carries them home, irresistibly, to "the business and bosom" of all who have the most ordinary capacities of comprehension, and the commonest feelings of affection. She shows, in pictures of real life, that such principles are not only practicable, but that our real happiness will only be in proportion as they are practised. And then it is made to appear, without effort, almost, as we have said, without design, that they are strictly and especially the principles of the Church—and that they cannot be sincere and consistent members of the Church who do not habitually, religiously observe them.

"Cleve Hall" is no exception in this respect. It is, of course, altogether different in its scenes and characters. It is a distinct narrative of itself. But there pervades it the same religious spirit—there is involved in it the same Christian principles: differently displayed, illustrated, and enforced, yet the same in their essence, their aspect, and their influence. It shows us how, in the common course of human life, whatever its troubles, its trials, its vicissitudes, not only is duty in ordinary above all consequences, but that there are occasions when it demands of us to cast all consequences to the winds,—always requiring us to look neither to the right hand nor to the left, but straight onward, and so to perform every act of duty as to make it a signal act of faith. Religion, indeed, can alone do this,—religion so directed as to exert its influence in purifying the heart: which, in its turn, when once really and earnestly affected, fails not to conduce in directing the head. But it shows us, indirectly it may be, yet forcibly, that such influence must be actual, certain, settled; and that its exertion must be immediate, constant, uniform. Not brought to bear in times of especial need only, but ever prevailing, and always being exerted. "It is one thing," says Baxter, "to take God and Heaven for your portion, as believers do, and another thing to be desirous of it, as a reserve when you can keep the world no longer. It is one thing to submit to Heaven as a lesser evil than hell; and another thing to desire it as a greater good than earth. It is one thing to lay up treasures and hopes in Heaven, and seek it first, and another thing to be contented with it in our necessity, and to seek the world before it, and give God that the flesh can spare. Thus differeth," he adds, "the religion of serious Christians, and of carnal, worldly hypocrites." And thus differeth, in a general way, the religion of novels such as "Cleve Hall," from that of those which create a sensation in fashionable life.

Thus we never can be wrong in commending the productions of such a pen as Miss Sewell's, fiction though they be; for they make fiction the vehicle for conveying sound and even sacred impressions, which might fail of being done, at least so effectually and so extensively, without it. It is not our intention to develope the plot of this novel. We do not like the idea of spoiling the interest of it, by such a "letting out of the secret" of its scheme. But we shall give an instance or two of the way in which it teaches what is right, and ensues it. Much of this appears to us to be exceedingly seasonable and appropriate here in America. Our youth, it is admitted on all hands, have great need of lessons in the duty of submission,—great need of having enforced among them that requirement of our Church system, as taught in her Catechism—"to submit myself to all my governors, teachers, spiritual pastors, and masters," and "to order myself lowly and reverently to all my betters." Clement Vivian is a type of our American youth, such as we do not often meet with in English novels. Take, for example, the following scene. It is one, the actors in which are Ella, a wayward but well-intentioned girl, and her aunt Mildred—the daughter of Ella's grandfather's house, from which Ella was all but proscribed, on account of her father having displeased his parents by his marriage:

> "When I am gone from you, you will be in solitude again," observed Ella.
>
> "Yes, but you must come and see me often; I feel as if I had learnt to know you now."
>
> "To know how bad I am," replied Ella.
>
> "To know how good you may be, rather. Ella, dear, you have done wonders lately."
>
> "Because I have had you to help me and keep me up. I have had sympathy: Aunt Mildred, that is what I require."
>
> "What you would like, you mean," replied Mildred. "We require only what we have."
>
> "It does not seem so at home," said Ella, sorrowfully.
>
> "Is any one of your duties too much for you?" inquired Mildred.
>
> "Not any one exactly, but all together are."
>
> "That can scarcely be. Duties are not like soldiers. We don't confront them in masses, but singly. When two come together, one is forced to yield."
>
> "But it is possible to be wearied with fighting singly," said Ella.
>
> "Ah! there I grant you is the difficulty, especially with persons who are a little inclined to be lazy;" and Mildred looked at Ella and smiled. "But, Ella, there is a remedy for that too. To use another simile, indolent people who have not strength to swallow their disagreeable duties at one dose, should learn to sip them by degrees."
>
> "I don't understand what you mean by sipping," replied Ella.
>
> "Each day's duty is a drop, and we are never required to take more at a time. However indolent we may be, we can rouse ourselves to swallow the drop; and if we do this every day, we shall have the victory in the end quite as surely as if we had endeavoured to take the whole at once."
>
> "But persons can never take the whole at once," replied Ella. "They can't tell what will be required of them."
>
> "They can rouse themselves to the effort of resolution," replied Mildred; "and if you inquire, you will find that in many cases this is done. When a duty is put before a very energetic, persevering person, it is generally seized and determined upon at once. I mean in this way; take the case of a bad temper. Energy generally goes with it. An energetic person making a humble resolution to strive against ill temper will not always succeed; yet the resolution once taken, its impetus is sufficient, through God's grace, to carry him on for years. Of course, constant watchfulness, and self-recollection, and, above all, fervent prayer, are necessary;—but once let it be determined that the evil shall be subdued, and, humanly speaking, it is subdued. The resolution made cannot be shaken. So it is with bad habits, evil company; one earnest exertion of the will, in dependence upon God's help, and the victory is gained for life. This I call being able to swallow the duties of a life at once; and a great advantage it is: only, when we are inclined to envy it, we must remember that special dangers go with special blessings. There is a risk of self-reliance in this strength of purpose. It requires great watchfulness not to be led to rest on ourselves, when we find that what we resolve to do we can do."
>
> "It must make it much more easy to be good, though," said Ella.
>
> "Perhaps so, in some ways; but indolence is not so very difficult to cure if it is properly dealt with. What I meant in your case by sipping your duties was, that you should not try to make the strong resolution I have named to subdue a fault at once. Resolve for one or two days, or for a week, and learn to leave the rest to God. Don't ever allow yourself to think of what it will be to continue striving for your whole life. Our Lord's warning about earthly anxieties is equally applicable to spiritual ones, 'Sufficient unto the day is the evil thereof.' You must remember that to discipline ourselves properly, it is necessary to accept our characters as they are, not to deal with them as if they were what they are not. A very indolent and changeable person cannot possibly make the strong resolution which will carry him through life; but a continuous determination will do the same work as a strong one. And it is a great point, Ella, to keep ourselves from being disheartened. Half our task would be done if we were sure of success."
>
> Tears gathered in Ella's eyes, and resting her arm upon Mildred's pillow, she said, "I have more cause to be disheartened than any one, for I have made so many resolutions, and strong ones too."
>
> "Excitable resolutions, you mean, dear Ella," replied Mildred. "There is a vast difference between strength and excitement."
>
> "I don't feel the difference."
>
> "Strength is quietness, calmness; the power to foresee difficulties without shrinking from them. It is the effect of reason rather than of feeling; and where it exists, it is accompanied by a certain consciousness of power granted by God, which is, in the warfare of the soul, what the courage of the soldier who has never been known to retreat in battle."
>
> "Oh! if I did but possess it!" exclaimed Ella.
>
> "It is nature, not grace," replied Mildred; "and grace can make up for all the deficiencies of nature. Only we must remember that grace will not destroy nature,—it will but guide it. Once more, dear Ella, I would entreat you to deal with yourself wisely; and whatever resolutions you may make, let them be for a day, a week, or at the very utmost a month, and then renewed. So, through God's mercy, we may trust that you will have that prestige of victory which carries us half-way towards our next success."
>
> "And I must go home to-day, and begin," said Ella mournfully.

There is a solemn, self-searching, practical lesson in the foregoing; its teaching is that of a self-discipline which no one, boy or girl, young man or young woman, can ever fail to be the better for. And so, too, of the following, which, in its whole *morale*, has a marvellously apt bearing upon our American youth of the present day. It is a scene between the same aunt Mildred and her headstrong, self-willed nephew, the brother of Ella:

> Mildred smiled, and pointed to a seat. "Clement, may I give you a lecture?"
>
> Clement sat down half moodily.
>
> "That was just as your father used to look in the old days," she continued, with a mixture of sadness and playfulness. "I used to lecture him sometimes, Clement, though he was much older than I was."
>
> There was something indescribably winning in her tone, and Clement's face relaxed. "I hate lectures, Aunt Mildred," he said, "and I have such a number."
>
> "From Mr. Lester?"
>
> "Oh, I don't mind his; but aunt Bertha is at me from morning till night, and I can't stand it. It makes me say sharp things when I don't wish it."
>
> "And then she is vexed, and lectures a little more?" asked Mildred.
>
> "Yes, and then I reply, and then she won't speak, and so we are at daggers drawn. Oh, Aunt Mildred, I wish I had men to deal with. I can't abide women."
>
> Mildred laughed.
>
> "I can't bear them in that way,—that lecturing way," continued Clement; "they do say such a great deal."
>
> "And the young gentlemen do so many things to deserve the great deal," replied Mildred. "But I can really understand, Clement, that it is trying to be kept under a woman's control; only—you see I am not going to acquit you quite—I think it is the old question of obedience, anyhow."
>
> "I could obey as well as any one, if they would only be rational," observed Clement.
>
> "That is to say, rational according to your notions," replied Mildred. "I don't exactly see how you would be obeying any one but yourself then."
>
> Clement coloured a little, and said quickly, "Well, but that's what every one must do; you wouldn't have one a slave, without any judgment of one's own."
>
> "Sixteen is rather young to have a judgment," said Mildred, quietly. "But," she added, observing that Clement looked blank, "at any rate, having a judgment, and acting upon it, are different things."
>
> "That is slavery completely," exclaimed Clement; "to give up when one knows people are wrong."
>
> "What would the world be like, if it were not done?" inquired Mildred. "How would there be any law or order?"
>
> "Perhaps in public matters it may be necessary," said Clement.
>
> "What is good in public matters, must be good in private," continued Mildred. "If what is ordered is not contrary to the law of God, we are bound to submit to lawful authority."
>
> "And so I am to be kept under grandmamma's thumb all my life!" exclaimed Clement, impatiently.
>
> "I don't see why we are to trouble about all your life," replied Mildred. "It is easy enough, I think, to see what your duty is for the present."
>
> "And what is it?" he asked, rather sulkily.
>
> "Come when you are called; do as you are bid;
> Shut the door after you, and you'll never be chid,"
>
> said Mildred, lightly.
>
> "And be a baby in leading strings!" exclaimed Clement.
>
> "And be what God wishes and intends you to be," said Mildred, very gravely; "that is the real point. If God puts persons in authority over us, He expects us to obey them."
>
> "But, according to that, no one would be at liberty to go against the wishes of parents, and such kind of people," said Clement; "not if they were ever so old."
>
> "There may be different claims for grown-up people," replied Mildred; "and they are competent to judge about them. No law of a parent can take the place of God's law, in the Bible, or even of the laws of your country."
>
> "Then if people abuse Ronald, and say false things of him, and tell me to cut him, I may refuse to do it," exclaimed Clement; "because they are untrue and unjust, and are going against the Bible."
>
> Mildred smiled rather sadly. "Oh! Clement, what a quibble!"
>
> "It's no quibble; it is truth;" he replied, triumphantly, looking up with a most self-satisfied air.
>
> "I can't argue with you, Clement, in that mood," said Mildred; and she took up her work.
>
> "What mood, Aunt Mildred?"
>
> "A mood in which you are trusting to yourself, and thinking how clever you are."
>
> The colour rushed to his face, angrily, and he muttered, "But you can't refute what I said."
>
> "You are not required to cut Ronald, only not to be too much with him," said Mildred. "If you were, there is no moral law against it."
>
> "Charity, I should have thought," observed Clement quickly.
>
> "Charity against the fifth commandment," replied Mildred; and changing her manner, she added more lightly, "but you are only arguing for the sake of argument,—you agree with me, I know, really."
>
> Clement's anger was as quickly gone really, as Mildred's vexation was apparently; he laughed in reply to her words, and owned that he did dearly love an argument.

We cannot go on with this,—our space would fail us. But enough for our purpose, whether incidental or illustrative. There are Clements among ourselves—and Ellas, too—as "plenty as blackberries;" and for such it is that works like these are eminently adapted, applying as they do so closely to their character and condition, at the same time that they so pleasantly, so attractingly mingle the *utile et dulce.*

The enterprising publishers to whom we are indebted for these reproductions of so estimable a writer do good service to society by bringing out such a work in so superior a style; and whatever may be the amount of remuneration they receive, in a business point of view, they will at least deserve the gratitude and respect of society.

Ariel, and Other Poems. By W. W. Fosdick. New York: Bunce & Brother.

The name of the author of these poems may not be so familiar to our readers, in the sphere of poesy, as that of many others. To judge from the terms of the dedication, modesty so becoming a true son of the lyre has led to the withholding of his just claims on admiration to the present moment, and we have little doubt but that the suffrages of his readers will give him rank and place amidst a constellation already brilliant and crowded. His genius partakes of the sympathetic order; he is a poet of emotion; from his heart there rains those "showers of melody," which expand the germ of ideas already possessed, in new forms and in higher creative beauty. Therefore, although each poem be capable of being traced to its source, although nowhere are we startled by any extreme originality, we cannot fail, as critical judges, of being pleased with the artistic treatment and modes of illustration brought to bear, with the inner love of nature developed in almost every line, and the continual accompaniment of a joyous spirit, touching every object it approaches with Ariel-like and enchanting wand. A prominent characteristic of the collection, in the descriptive portion, is the evident attachment to American scenery and Indian legends; we cannot but think that the author would have been far happier in his strains, far more acceptable to the mass of readers, and pecuniarily benefitted, had he made this book a synopsis of the impressions he has drank in, not from the beautiful faces of his "cousins," or the sentimental odes of foreign poets, or the ideal beholding of contemporaries, but from the prairies and woods, rivers and streams of his own land; from the thousand voices, which, heard in the solitudes of the West, his heart is so ready to interpret and bring into unison with earth and skies. We would not concern ourselves in this matter, or venture advice so uninfluential, were it not that we perceive his especial fitness for this especial task, and would gladly see him give himself full freedom from conventional restrictions, to which his extreme sociality evidently too much inclines him, and seize his themes in the great coverts of that nature, which, to be known in all its beauty, and in all its moral power, the poet must bring near to men. The very versatility of Mr. Fosdick's powers is opposed to his producing anything great. This needs concentration of thought and the energy of determined perseverance. Our opinion of his ability to become the exponent of nature in this hemisphere is assuredly borne out by the following very pleasing passage from a poem entitled "The Maize:"

When the summer is fierce, still its banners are green,
  Each warrior's long beard groweth red,
His emerald-bright sword is sharp-pointed and keen,
  And golden his tassel-plumed head;
As a host of armed knights set a monarch at naught,
  They defy the day-god to his gaze;
And, revived every morn from the battle that's fought,
  Fresh stand the green ranks of the Maize!

But brown comes the Autumn, and sere grows the corn,
  And the woods like a rainbow are dressed,
And but for the cock, and the noontide's clear horn,
  Old Time would be tempted to rest;
The humming bee fans off a shower of gold,
  From the mullen's long rod as it sways,
And dry grow the leaves which protecting enfold
  The ears of the well-ripened Maize.

At length the Indian Summer, the lovely, doth come,
  With its blue frosty nights, and days still,
When distantly clear sounds the waterfall's hum,
  And the sun smokes ablaze on the hill!
A dim veil hangs over the landscape and flood,
  And the hills are all mellowed in haze,
While Fall creeping on, like a monk 'neath his hood
  Plucks the thick rustling wreath of the Maize.

And the heavy wains creak to the barns large and grey,
  Where the treasure securely we hold,
Housed safe from the tempest, dry sheltered away,
  Our blessing more precious than gold!
And long for this manna that springs from the sod,
  Shall we gratefully give Him the praise,
The source of all bounty, our Father and God,
  Who sent us from heaven the Maize!

Then take these verses of a legend belonging to Alabama, and linked to the interpretation of its name:

But a change came o'er their heaven,
  Red grew their silver star,
The waves bore great ships from the East,
  And bearded men of war;
With burnished guns and axes
  Into the woods they pressed,
Death woke the sleeping ones, who breathed
  "Alabama"—here we rest.

The strangers waxed in numbers,
  As the great waves when they run,
And the forest fled before them,
  As a mist before the sun!
And all the elements of earth
  Obeyed their high behest,
And the wood-child trembled as he said,
  "Alabama"—here we rest.

* * * * * *

But few were left, and they were forced
  Afar away to roam;
Off where the sun goes down to sleep,
  The wanderers sought a home;
But one by one they drooped and died,
  On broad, lone prairies, west,
And at their shallow graves they sighed,
  "Alabama"—here we rest.

What a superb description is the following of the home of the thrush, described as a joyous and gay troubadour in "scarlet-hued nest:"

In the wilderness dark, where the dogwood is white,
  And the red-bud with blossoms doth blush;
Where the shade is so deep that the moon is as night,
  Is the home of the hermit-like Thrush.
He flits through the forest so dense and so green,
  As a shadow flits over a stream,
And he glances along through the bushes, half seen,
  Like a spirit which glides through a dream.
He darts over log, and he darts over stone,
  And to see him the eye must be bright—
For he dwelleth where Solitude dwelleth alone,
  Withdrawn from the eye of the light;
Where the Turkey-pea grows with its fairy-like flower,
  And the spice blush exhales its perfume;
Where the wild vine is weaving its intricate bower,
  O'er the haunt of the spirit of Gloom;
Where the Buckeye is dark, in the depth of its green,
  And the hazel bush covers the ground;
Where the red spotted deer, with its wild eyes is seen,
  And the pheasant's drum thunders around!—
'Tis there when the daylight sinks back in its urn,
  The fountain of gold whence it rose,
That from some mossy rock, decked with finger-leaved fern,
  He sings, till night's wings o'er him close.
And then ere the morn shoots its arrows of gold
  Through the boughs of the sugar tree, dark,
He sits in the glen where the night has grown old,
  And listens afar to the lark.

We cannot avoid thinking that Mr. Fosdick, like many other gifted men, has too entirely divorced his art from religion. There is one exceptional case, and one of some merit, in the poem entitled—

THE WIDOW'S MITE.

She dropped her mite into the treasury
Of that rich temple, where the many thronged,
To stand beneath its sacred arches vast,
To wear humility without, and pride within,
And move 'mid columns massive, grand and tall.
Not so with her—her very heart bowed down
With meekness low, as bends the lily's cup
When balmy gales of spring sweep through the vale,
The proud and haughty lavished forth their gold,
Till heaps were high of rich men's yellow ore,
And purse-proud worldlings made their open show
Of largest charity. Half hid, she stole
To 'scape observing eyes and drop her mite
In coffers rich, for heaven set apart;
A blush stole o'er her cheek: the gift was small,
So poor an offering for so great a cause,
'Mid so much wealth,—'twas less than naught!
A drop in ocean's waves—in ocean's sands
A grain. She faltered as it fell. A tear
May be a prayer more deep than lore of words,
And that sad sigh which swelled up from her heart,
To think the gift so small was all she had,
Was grateful to the ear of gracious God,
As is the morning hymn which swells aloft,
When seraphs shout Hosannas round the sun!—
That mite for her the daily bread might buy,
Or give her orphan babe a better meal;
She thought but this, *some may be poorer still*—
And as she thought, the white-clad Charity
Before her stood, with sad and pleading eyes,
And outstretched hand, asked alms for heaven's sake.
The widow gave, and gave with it her all!
Ere to the coffer's base the coin had dropped,
An angel caught and clasped it to his heart,
And flew with it to Heaven and to God!
Before His throne God set that mite, and lo!
It was a Star!—a bright and golden orb,
More rich than gems and virgin ore if massed
To weigh the Andes down!

Our poets have need to remember, that ideal abstractions can never satisfy the human mind; that, notwithstanding those grand imaginings and those pæans of joy amid which Fancy's tabernacle is erected, the hour of human need, the night of life brings with it the cold and bleak winds that, sweeping over it, will leave it bleak and desolate, no place for human abidance, or where the spirit can rest its hopes. The poet is fortunate in his pictorial illustrator, Dallas, and the enterprising publishers have reaped additional merit.

Waikna; or, Adventures on the Mosquito Shore. By Samuel A. Bard. New York: Harper & Brothers.

Never, perhaps, has so worthless a territory as that running under the name of the Mosquito coast, engaged so large a share of political attention, and although now the interest formerly accorded it generally has been concentrated on the port of San Juan, claimed by the Government of Nicaragua, what remains has been suffered to lapse again into utter oblivion. The exports of San Juan come almost entirely from the Caraccas; and, indeed, nature appears to offer little encouragement to improvement in the region commonly nicknamed the Mosquito Territory. Since the forced abolition of the slave trade, which once gave it some show of activity, and provided some object for effort, its people have fallen back into little more than a passive state. The work before us is throughout sprightly and animated; adventures, with all their little *disagremens,* give it tone, and the impressions recorded show that the author has had a wider field of observation. The materials for an interesting volume are proved to be sufficient, but few would have found them. The region over which, bird-like, he has skimmed, has been the object of not a few enterprises, and the grave of unnumbered hopes. French, English, Belgians, and Prussians, have alike failed, the most sanguine, the most judicious, as well as the most hardy and persevering of colonists. The wreck of the vessels of a Spanish expedition alone prevents our adding another nation to the list. The author observes in connection with Bluefield proper:—

> I cannot omit mentioning here, that I paid a visit both to the establishment and the burial-place of the ill-fated Prussian colony. Many of the houses, now rotting down, had been brought out from Europe, and all around them were wheels of carts falling in pieces, harnesses dropping apart, and ploughs and instruments of cultivation rusting away, or slowly burying themselves in the earth. They told a sad story of ignorance on the part of the projectors of the establishment, and of the disappointments and sufferings of their victims. The folly of attempting to plant an agricultural colony, from the north of Europe, on low, murky, tropical shores, is inconceivable. Again and again the attempt has been made, on this coast, and as often it has terminated in disaster and death. It was tried by the French at Tehuantepec and Cape Gracias; by the English at Vera Paz and Black River; and by the Belgians and Prussians at Santo Tomas and Bluefields. In no instance did these establishments survive a second year, nor in a single instance did a tenth of the poor colonists escape the grave. The Prussians at Bluefields suffered fearfully. At one time, within four months after their arrival, out of more than a hundred, there were not enough retaining their health to bury the dead, much less to attend to the sick. The natives, jealous of the strangers, would neither assist nor come near them, and absolutely refused to sell them the scanty food requisite for their subsistence. This feeling was rather encouraged than otherwise, by the traders on the coast, who desired to retain the monopoly of trade, as they had always done a preponderance of influence among the natives. They procured the revocation of the grant which had been made to the Messrs. Shepherd of San Juan, from whom the Prussians had purchased a doubtful title, and threatened the stricken strangers with forcible expulsion. Death, however, soon relieved them from taking overt measures; and, at the time of my visit, two or three haggard wretches, whose languid blue eyes and flaxen hair contrasted painfully with the blotched visages of the brutal Sambos, were all that remained of the unfortunate Prussian colony.

We find a local remark made by unnumbered Central and South American travellers generalized:—

> Among the ruling and the priestly classes of the semi-civilized nations of America, there has always existed a mysterious bond, or secret organization, which all the disasters to which they have been subjected have not destroyed. It is to its present existence that we may attribute those simultaneous movements of the aborigines of Mexico, Central America, and Peru, which have, more than once, threatened the complete subversion of the Spanish power.

Even in the desolate regions of his wanderings, he found upon the narrow terrace of a mountain, facing the East, and commanding a vast panorama of forest and savannah, bounded only by the distant sea, the remains of a religious temple:—

> It was built of large stones, laid with the greatest regularity, and sculptured all over with strange figures, having a close resemblance, if not absolute identity, with those which have become familiarized to us by the pencil of Catherwood. It appeared originally to have been of two stories, but the upper walls had fallen, and the ground was encumbered with the rubbish, over which vines were trailing, as if to veil the crumbling ruins from the gaze of men. As we moved away, and at a considerable distance from the ruins, we observed a large erect stone, rudely sculptured in the outline of a human figure. Its face was turned to the East, as if to catch the first rays of the morning, and the light of the moon fell full upon it. To my surprise, its features were the exact counterparts of those which appeared on Antonio's talisman. There was no mistaking the rigid yet not ungentle expression of the "Lord who never lies."

McNally's National Geographical Series. New York: A. S. Barnes & Co.

This series comes in Atlas form, and is remarkable for the clearness of its maps, which are not crowded with unimportant names, but exhibit, without useless search, the site of the chief cities, ranges of mountains, and courses of rivers. There is some novelty in the arrangement of matter, with a view to engaging the student's attention and interest, and impressing the structural form of lands and water, and geographical and political boundaries and designations, vividly on his mind. Descriptions of States are brought into juxtaposition with the illustrative diagrams—an excellent feature. The plates are extremely picturesque and highly descriptive. Statistics, instead of being uselessly mixed up with reading matter, are disposed of in separate tables, which admit of ready reference.

The Southern Quarterly Review, for July, takes up prominent topics of a national, individual, and scientific character, of various merit. We cannot agree with the philosophy herein adopted in respect to the character and influence of the organization of the Society of Jesus, as our late Review of Bartoli's Life of Ignatius De Loyola will sufficiently indicate when brought into comparison with the statements herein marshalled. "Copper in the United States," is an article that will attract attention both at home and abroad. We have an interesting sketch of the Life and Works of Lamartine. On the whole, this Review never fails to afford a rich monthly treat.

The Metropolitan, for August, (Murphy, Baltimore,) amidst other Romanist articles, has one professedly viewing celibacy in a moral, but really in a Roman aspect; and scourges the American party for the Know-Nothing beam in the platform adopted in its late conclave in Philadelphia.

Extremes.—That extremes beget extremes, is an apothegm built on the most profound observation of the human mind; and its truth is in nothing more apparent than in those moral phenomena perceivable when a nation, inspired by one common sentiment, rushes at once from despotism to liberty. To suppose that a nation, under such circumstances, should confine herself precisely to that middle point, between the two extremes of licentiousness and slavery, in which true liberty consists, were as absurd as to suppose that a volcano, nearly suppressed and smothered by the superincumbent weight of a mountain, will neither consume itself nor destroy what is contiguous, when, by an earthquake, that pressure is suddenly removed; for, it must be remembered that despotism degrades and demoralizes the human mind; and although she at length forces men on a just attempt to recover by violence those rights that by violence were taken away, yet that very depravation, superinduced by despotism, renders men, for a season, unfit for the rational exercise of those civil rights they have with so much hazard regained.

The Communal Feature in Russia.

The communal feature to which we have just referred, is an extraordinary phase of Russian civilization. It is difficult to tell in what it found an origin. Its convenience in a despotic government is nearly as great as in a free state. The lesser cares of legislation are taken from the public authorities. The masses, to a certain extent, govern themselves. Yet these communes, if conveniences now to the autocrat, will surely one day become nurseries of more liberal principles in government. Within their limits the serf and court peasant are alike educated to some forms of self-rule. Indeed, so thorough is the local organization, that were the central power of the government withdrawn, the people could live in order and quiet under them. Czarism might perish in an outbreak of the military, but this system would stand. It is steadily supplanting the old Boyard influence that once controlled Russia. Yet we believe that it would not result in any alteration of the despotic *basis* of power, if the Romanoff dynasty were exterminated. The noble would be obliged to give the burgher and peasant, and perhaps the serf even, a voice in the selection of the new czar; but, if a new czar was chosen to take the place of the descendants of that Michael Romanoff, who was first elected autocrat, the person chosen would rule as an autocrat. The time may come in the next century, when this autocracy shall find a constitutional limit. If it does, it will be owing to the commune system, which has in so extraordinary a manner grown to be a part of Russian civilization.

The reflections of Gurowski upon the future of Russia are as well worth studying as most speculations. Perhaps he has more minutely studied that country than any modern writer. It is to the communal system that he looks for the regeneration of Russia. But, we know not why, Gurowski fills us with distrust. He speaks advisedly, and with a full mind; but the while we read, we doubt if he has shown us his whole mind. There is in his pages a mixed laudation and hate, which disturbs a calm judgment. It is as if he remembered the power of Russia, even in absence, fearing it while he described and detested it.

But it is certain that the future of the crown peasants and of the serfs is the future of Russia, for they are forty millions in number. The proposition need only be stated to be received. By service in the army the condition of the crown peasant is not materially affected. On his discharge, he has but a larger choice of residence. But he goes to his home with a fuller mind. Contact with his fellows—military service—observation—educated him to some extent. As a military colonist, he takes a higher rank in the social scale. War, moreover, is no mean instructor in civilization. The effect of war, however, is not so direct upon him as upon the serf. To be a soldier, is to be free, and to be called upon by a ukase of the emperor is to be a soldier. It is in this process of recruiting that the czar clashes most with the interests of the proprietor. The number demanded must be supplied, and each serf furnished becomes free, and the privilege of freedom is extended also to his wife. Conscription, therefore, such as this, weakens the power of the proprietor, and is a boon to the serf. It may not be, and is not always so accounted by him. He does not know if he will live to enjoy his freedom, and his army life is but a more wretched servitude. But yet, in the lot of those who live, a change is effected. They return to their communes, or go to the military colonies with large privileges. Though they never become officers, they remain to some extent soldiers, and also free.

The effect of a long continued war in Russia is to weaken the bonds of serfdom, and to elevate the people of Russia. It depresses only the power of the nobles. It increases the force, number and intelligence of the commune system. It may not for a century interfere with despotism, but it promotes individual freedom, and lays the foundation for a more liberal government in time to come. It is to this great result that every year of war largely contributes.—*Southern Quarterly Review.*

Russian Clergy in the Time of Peter the Great.

The Clergy were also very numerous, and their spiritual head, the Patriarch, was armed with almost autocratic power, but was rarely enlightened enough to see, or interested enough to regard the welfare of the people. Of all the ministers of a corrupted form of Christianity, they were probably the worst ever seen on earth. The priests were disgraced by the most revolting superstitions, were infinitely more ignorant than the Catholic Clergy of Spain or Austria, and if possible more unfriendly to all social, moral, and political reforms. They were members of the Greek Church, and their ambition and pride were apparently concentrated in making their churches wealthy, gorgeous, and the scenes of pompous ceremonials—such as appealed most forcibly to the tastes of the vulgar. Although Christianity had been planted in a corrupted form in Russia, as early as the eleventh century, by Vladimer, a powerful Sclavonic prince, still it had effected but few of those healthy changes which Christianity effected in the Teutonic countries of Europe, under the reign of the Popes. Its very manner of introduction augured few beneficial results. The czar was a pagan and barbarian, yet had sense enough to see the necessity of some recognized form of religion; and therefore sent ten of his ablest councillors into various countries to examine their religious systems, resolved to adopt the form which best suited his royal caprice—Mohammedan, Jewish, Manichean, Papal, or Greek. The commissioners went to Mecca, but found that Mohammedanism made too many demands on the people who professed it, and enjoined too great self-control. They passed this by with contempt, and examined the Manichean philosophy, which prevailed in the East, but this was too subtile and intellectual—they could not understand its abstract ideas. Judaism was spurned because it had no country, and because its professors were wanderers on the face of the earth, in punishment of the sins of their ancestors. Romanism was regarded with aversion, because the churches were mean and the power of the Pope autocratic. But all the various objections vanished before the extravagant magnificence of the Greek religion. The vastness and splendour of the churches, the variety of the ceremonies, and the rich dresses of the Clergy, struck the commissioners with admiration. Their reports were adopted, the czar and his nobles were baptized, and an expedition was sent to the Grecian empire, which returned with plundered vessels, books, images of the saints, relics, gorgeous dresses, and priests in abundance. The whole population were forcibly converted, and the Greek worship was established by force of military power in all the principal cities of the empire. Such a religion, merely nominal, had but little effect in destroying or merely alleviating the miseries of barbarous life. The people retained their savage tastes, their Sclavonic prejudices, and their puerile superstitions. Still the Clergy gradually gained power, but whatever they enjoyed they employed in keeping the people in ignorance, and in opposing all objects of philanthropy or reform.—*Southern Quarterly Review.*

Extraordinary, if True.—The *Bedford Times* (England) relates a circumstance of extraordinary character, which occurred a short time since in one of the flourishing towns of the midland counties. A clergyman died, and his wife and daughters on the third day after his decease, recollecting that no likeness remained of the once cherished son and brother, it was agreed, ere the grave closed over him, that the body should be unshrouded and a portrait taken. A young lady of some professional celebrity was engaged for the task. She, with the assistance of the attendant, took off the shroud and placed the body in the requisite posture; but other duties requiring the artist's attention, the sketch was deferred till noon. About twelve o'clock, at the foot of the bed, the lady commenced and went through an hour's work on this image of death. At this stage of the proceedings, by some unaccountable motion, the head of the deathlike figure fell on one side. Nothing daunted, the artist carefully took the head to replace it, when, lo! the eyes opened, and staring her full in the face, "the dead" inquired—"Who are you?" The young "professional," without trepidation, took the bandage from the head and rubbed his neck. He immediately saw the shroud and laughed immoderately. The artist quietly called the family—their joy may be imagined but cannot be described. That evening, he who had laid three days in his shroud, bemoaned by mother and sisters with agonizing tears, gladdened their hearts by taking his accustomed place at their tea table, and at this moment is making an excursion in North Wales.

THE HOLY SEPULCHRE.—The following curious document has been addressed to the Emperor of the French by the Pilgrims of the Belgo-French caravan to the Holy Land:—

JERUSALEM, 12th April, 1855.

To His Imperial Majesty Napoleon III. Emperor of the French, the Pilgrims of the Caravan to the Holy Land in 1855.

SIRE,—When right is oppressed upon earth, it reascends towards God, who is its source, to implore an efficacious protection, and God replies to its appeal by pointing out to it the providential men charged to second His designs. This is what the Franco-Belgic pilgrims have experienced at Jerusalem on the 15th March, 1855.

This is the third time that Jerusalem has seen arriving within its walls Catholic pilgrims, met like one family at the intelligent and pious voice of the Committee of Paris, and marching like one man to comfort its ruins and re-awaken its hopes. But to comfort the ruins and re-awaken the hopes prayer is necessary, and prayer, astonished to be a captive beside the tomb which has given liberty to the world, has sent forth a cry of grief towards heaven; that cry has descended again to address itself to your Majesty.

Our rightful grief shall be told to you in a few words, Sire. Prayer is loaded with chains in the Holy City, and with it the Catholic world is enslaved; and, in effect, if each part of the Catholic world sends representatives of its faith to the altars which, notwithstanding that Catholicism possessed them first, usurpation opposed to their pious progress a barrier of brass.

Who will believe it?—in the very place where the Cross had been erected usurpation says to the representative par excellence of the universal faith, in Jerusalem, to the generous patriarch, to the martyr of Beit-Djallah:—"Thou shalt not ascend to the altar of the universal expiation."

This is not all, Sire. The very day in which the whole world in mourning weeps at the foot of the Cross, or at least preserves a respectful silence before the memento of that solemn expiation, in Jerusalem, under the patronage of a shameful schism, is given the signal of those strange scenes which inscribe the ceremonies of the sacred fire in the annals of a frenzied paganism.

At Bethlehem, Sire, the sweetest memorials of the Christian faith shrivel in presence of this slavery. Catholicism has not the right to offer up the Holy Sacrifice there where sparkles the inscription which has been at length yielded to it as an irrefragable testimony of its first and rightful possession, "Here Christ was born of the Virgin Mary, 1717." Catholicism cannot upon that altar renew the Eucharistic birth of Jesus Christ, and even on the altar of the Magi, which belongs to it, it can say only two Masses; the third is menaced with the baton.

Sire, Jerusalem is, however, not without consolation: within its ancient walls is a zealous Pontiff, surrounded with generous fellow-labourers; in the shadow of his pastoral crook is raised, at this very hour, upon the blessed soil of Beit-Djallah, a seminary, the magnificent hope of Jerusalem.

Jerusalem has seen this year a Belgian Prince and his pious consort redeem, by their religious homage, the affronts which the Cross is subjected to beside the immortal Tomb during the solemnities of Holy Week. Already their arrival has procured a triumph for the Cross; the cross, carried to meet them, has traversed streets where it had not before appeared.

Sire, Jerusalem rejoices also in the rumour of your arrival at Constantinople; the name of the Emperor of the French is for it a name full of hope. Jerusalem has hoped a moment that the Empress would come to pray on Calvary whilst the sword of France would be flashing in your hands.

Sire, the hour is perhaps not distant in which the destinies of the Holy Places will be put in the balance; your sword and the blood of the French shed for Turkey shall have, no doubt, their just weight therein. Jerusalem turns to your Majesty her grateful looks; if she is not yet indebted to you for an entire liberty, she kisses the powerful hand which has known how to arrest the sacrilegious usurpations she has suffered.

Sire, this cry of anguish from the Catholic pilgrims may reach you perhaps amidst the tumult of battles; but it will not be the less heard: it is the cry of justice and the lamentation of the Catholic faith.

Sire, Heaven looks upon you; the faith of the Christian world hopes in you; and the universe expects great things from you.

* * *

A FABLE.—"I have something more to ask you," said a young eagle to a learned melancholy owl; "men say there is a bird named Merops, who, when he rises in the air, flies with his tail upwards, his head towards the ground; is that true?" "Certainly not!" answered the owl; "it's only a foolish tradition of man. He is himself a Merops; for he would fly to heaven without a moment losing sight of earth."

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au2-6t BENJ. HALE, President.

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THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

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PARIS—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. GENEVA—Prof. Merle D'Aubigne, D.D. BOSTON—Prof. A. Guyot, Prof. Louis Agassiz. NEW YORK—C. King, LL.D., Rev. J. Ferris, D.D., LL.D., Rev. S. H. Tyng, D.D., Rev. F. Hawks, D.D., Rev. Wm. Berrian, D.D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Abbott, of Spingler Institute, and many others. au2-7t

BOARDING AND DAY SCHOOL, No. 151 West 34th-street, will be reopened on Friday, September 21st. The Misses ROHR, Principals.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. jy26-tf

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.

Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co.'s, No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.

Applications can be made by letter addressed to Miss HAINES, at her residence.

New York, July 26, 1855. jy26-10t

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. jy19-tf

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

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The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "JONA. M. WAINWRIGHT,

"Prov. Bishop of the Diocese of New York.

"New York, June 8, 1853." my3-tf

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.

a5-4m$ A. DALTON, Principal.

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal. The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

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DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE, For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21 6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.

N. B.—Ornaments sent to all parts of the Union. m8-6m

DENTISTRY.

DR. C. A. PECK, DENTIST, HAVING RETURNED from Cuba, respectfully announces that he has resumed the practice of his profession at No. 448 Broadway, where he is ready to serve his former patrons and the public. my24-3m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored,* in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions,* and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

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P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

MUSIC AND MUSICAL INSTRUMENTS.

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.

mr22-1y

PIANOS, PIANOS, PIANOS.—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple-stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,

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The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

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my31-6m

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Number of Policies issued	359	
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NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over **$600,000,** after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder,
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.

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Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.

☞ All orders punctually attended to. au12-1y

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oct7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE, NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate

my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.

Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

WILLIAM SMALL. H. O. ALDEN, JR.
my24 6m

NEW LOCATION.—FITZSIMMONS' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c Ladies call and see.

m29-1y MRS. E BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.

ap19-1y A. J. CAMPBELL.

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f10-1y BARRETT, NEPHEWS & CO.

Political Slanders on the Church.

A correspondent at Nashville, Tennessee, has sent us extracts from some of the papers of that place, containing a silly piece of vituperation of the Church, lately uttered by one Col. Matt Martin in a long-winded address to a Know-Nothing meeting of the voters of Bed ford and Lincoln. The account is, in effect, that Col. Martin, having made a furious and foolish attack upon the Church of Rome, was answered by a Col. Thomas, who scattered to the winds his exaggerated statements, and turned the meeting decidedly against him. "Col. Martin," it goes on to state, "in his reply got desperate, and in a fit of enthusiasm for his dying cause, said 'he did not wonder at Col. Thomas defending the rights and privileges of the Catholic Church, for that he (Thomas) belonged to a Church (Episcopalian) which was the right bower of the Roman Catholic Church, and was scarcely a whit better." Now, a public man who can have recourse, for mere party purposes, to an aspersion so false and malicious as this, will never, we are sure, maintain his ground with American citizens, who know too well, at least wherever they have an opportunity of seeing our Church in operation, and know anything of her character and constitution, that she is not only in all respects a great many whits better than Rome, but better especially in those very points which make the Roman Church not only religiously corrupt, but both politically and socially pestilent. Our Church, in the first place, owns no foreign sway—no influence whatever, in fact, out of our own Union, which is not also within it—the influence, namely, of her own Scriptural principles. Unlike Popery, she has nothing in the slightest degree political either in her constitution, her organization, or her objects. She has no mysterious secrets, no contraband pretensions. Her doctrine, her discipline, her whole polity, stand recorded in the Bible and her Book of Common Prayer, which are the standards of all her teaching, and the ground-work of all her operations; and they are no sealed books, but are open to all the world, as well as to all her members. She is, indeed, in this country, as is our Mother Church in Europe, the great bulwark of Protestantism—the great, the only real barrier against the machinations of Popery. So far from being what the mistaken Colonel calls "the right bower of the Roman Catholic Church," she is that which, more than all the Protestant Sects together, keeps that corrupt and mischievous organization most effectually in check. And should that dangerous Roman power ever get any ascendancy in these United States—which God forbid!—the Protestant Episcopal Church will be the first object of her vengeance, knowing well, that if once that strong fortress of the truth can only be thrown down, the feebler, because incongruous defences of the conflicting Sects, must soon give way. We have no connection with Know-Nothingism, and but little sympathy with its action; but this we do not hesitate to say, that if there is anything more calculated than another to carry out readily and successfully whatever is patriotic, legitimate, and good in that association, it is our Church in her Catholic and Apostolic principles; and just in proportion as these prevail, will Popery, even now, be forced to hide its diminished head.

Infamous Calumny.

There is a Church paper in the Diocese of Ohio called the *Western Episcopalian*, edited of course by a clergyman, which in its last issue has the shamelessness to revive an infamous and long since contradicted slander upon the excellent Bishop of New Jersey. It is thus artfully and maliciously put:—

> The statement going the rounds is, that a short time since, the Rev. Mr. Perkins, of the Episcopal Church, in the State of New Jersey, and a member of the Sons of Temperance, dined with his Bishop, (Rt. Rev. Dr. Doane,) who, pouring out a glass of wine, desired the Reverend gentleman to drink with him. Whereupon Mr. Perkins replied:
>
> "Cannot do it, Bishop; '*wine is a mocker.*'" (Prov. xx. 1.)
>
> "Take a glass of brandy, then," said the distinguished ecclesiastic.
>
> "Can't do it, Bishop; '*strong drink is raging.*'" (Prov. xx. 1.)
>
> By this time, the Bishop becoming somewhat restive and excited, said to Mr. Perkins:
>
> "You'll pass the decanter to the gentleman next you."
>
> "No, I can't do that either, Bishop; '*wo unto him that giveth his neighbour drink, that putteth the bottle to him.*'" (Hab. ii. 15.)

Now there has also been a statement "going the rounds," giving a flat contradiction to this malignant calumny,—the declaration, namely, of the Rev. Mr. Perkins himself, that *he never dined at the Bishop's table in his life!* The calumny was thus exploded, indeed, some years ago, upon its being first put forth by some revengeful assailant of Episcopacy, and bad-hearted propagator of defamation. But it has lately been revived, not improbably in the same quarter; and here is a Church paper, edited by a clergyman—a paper that is patronized, too, we believe, by the Bishop of Ohio, by whom it was sympathetically alluded to in his address to the late Convention of his Diocese, actually declaring, "We cannot dispense with our diocesan paper, the *Western Episcopalian*"—here is this diocesan paper, we say, taking up the foul and refuted slander, and, assassin-like, trying to stab with it afresh a venerable Prelate of the Church, and through him the Church herself!

* * *

A Good Example.—It is gratifying to hear of the ritual improvements that are taking place, and it cannot but be encouraging to record them. Last Sunday, at St. Luke's, Brooklyn, the respected Rector adopted a good expedient to avoid the improper practice which too much prevails, of performing part of the Communion Service in the black gown, rather than keep the congregation waiting until the minister retires to the vestry and changes it for the surplice. Instead of retiring, after the ante-Communion Service, to put on a black gown for the sermon—a thing, by the way, which is quite unnecessary, not to say improper, on any such occasion—he remained at the Altar during the singing of the hymn, and at its conclusion advanced to the rails, and there delivered a brief but most appropriate and impressive sermon, introductory to an administration of the Holy Sacrament. The Offertory and the Prayer for the whole state of Christ's Church Militant followed, and the non-communicants having retired, the Office of the Holy Communion was proceeded with. There was a great number of communicants; and all was done "decently and in order." The surplice is the Church's vestment for the celebration of Divine Service. Its antiquity in the Christian Church may be seen from Gregory Nazianzen, and from St. Jerome, (fifteen hundred years ago,) who both speak of it as the established habit, and it seems to have been originally copied from the vestments of the Jewish priests, who by God's own appointment were to wear a white linen ephod in their public ministrations. The ancients called it, from its colour, *Alba*, the *Albe*. If at one portion of our Service more than another, attention to this order is necessary, it must be in the Office of the Holy Communion, which is the highest and sublimest act of Public Worship, and it is always painful, therefore, as indicating slovenliness and disrespect—which are surely reprehensible in the Service of God—to see any portion of this Worship celebrated (even where there is no administration) in the black gown, for the use of which at any time there is no warrant in the Church. We think there is great credit due to the worthy Rector of St. Luke's for breaking through so bad a custom; and it is to be hoped that the black gown will there never again be seen in any portion of this the most solemn Service of the Sanctuary.

* * *

Anniversary of the Branches of the Sigma Phi at Hobart Free College.—The annual celebration of this Fraternity, established at Union, Hamilton, Princeton, Vermont University, Williams College, and at Hobart Free College, was celebrated at Geneva, N.Y., on the Tuesday evening preceding commencement. The Address was delivered by Hon. A. Oakey Hall, of N.Y. city. It was a sound, stirring, eloquent production, presenting the theme of the weapons of youth in its struggle—to wit, energy, hope, enthusiasm, and honourable principle. The Poem was delivered by the Rev. Gurdon Huntington, lately of Sacketts Harbour, N.Y. It was pronounced by a learned, accomplished critic, "a very fine and beautiful production." His theme was "Providence." An excursion on Seneca Lake gave an additional charm to the occasion.

* * *

Architecture seems likely to remain for ever in a swamped state in New Zealand, as, to avoid earthquakes, houses there are in future to be built of only one story.—*Athenæum.*

COMMUNICATIONS.

THE PEW SYSTEM.

To the Editor of the Churchman:

Mr. Editor:—Your correspondents on this topic, in picturing personages real or imaginary, appear to have forgotten that where the pew system is established there necessarily exists such a special right of property as brings pews under all the conditions pertaining to real estate, and even renders *actionable* a case of trespass. So long as in any edifice the system is upheld; so long as God's House is made a house of merchandise, and, to some extent, a den of speculators, so long is it unfair to shift the venders and money-changers aside from their accustomed places, if the purpose be merely self-accommodation, or the purpose fall any way short of overthrowing the whole of this artificial and unchristian scheme. Did the payment of $200, more or less, a year, secure with a few square feet of timber the possession of Christian virtues; could the graces of the Spirit be attained in the *modus operandi* suggested by Simon Magus, civility might be looked for by the aggressor; but as matters now are,—the sense of exclusive possession being so tenderly nursed, I presume it would be hard to find in any habitue of such an edifice enough charity to cover, on the instant, such a glaring worldly sin. It is not that you spoil the *tout ensemble* by your juxtaposition; it is that you break in on social etiquette—a thing fashionable society never forgives. Fashionable pew-possessed church goers dare not countenance a stranger "out of place," and he is always out of place when he goes where he is not wanted, and he is never really, heartily wanted or countenanced when in a pew partially occupied by the *owners*, who at once revert to vested interests. It is not only that fashionable law ordains this. The pew system assumes some acquaintance with the individual into whose pew you have been drifted. You must needs, then, carry testimonials with you in the way of a highly devotional look—though this will be examined scrutinizingly—be arrayed in unexceptionable attire, and suggest by demeanour acquaintance with the routine of practised *ennui.* This is the rule in fashionable churches. There are other churches under the same system, but not going by the same cognomen, that have caught the infection of worldly pride, and the sense of worldly possession. In these, the stranger is apt to find himself tenfold worse off. However dressed, however demeaned, presence in a family pew is likely to be deemed insufferable. Richer men, more "solid men," can at least dissimulate; they have commonly learnt to tolerate briefly an evil not to be avoided. Though a stranger must expect to be inconvenienced, incommoded or insulted where the pew system in all its stringency obtains, a hint derived from the writer's own experience may frequently suffice to save him. This hint may be embodied in the advice: select at discretion and take possession at will of what you deem to be the best pew that is unoccupied in the church. The chances are ten to one that it will not be taken up by the owner. His dignity being hedged in by its ownership, he has no need by his presence to further assert this; and can better afford absence, in a worldly point of view, than one who has got but a third-rate pew, and an indifferent credit at his banker's. The purchaser of the Jenny Lind ticket, at the concert given at Castle Garden, transcended his previous fame by not appearing in the seat so dearly purchased. He could *afford* to be absent. I cannot remember that this rule ever failed me. In St. George's Church I have been indebted to it for the opportunity of watching at ease the succession of climaxes that constitute the rector's discourses, and which remind one of nothing so much as the roads of Wales, with their wave-like undulations, threatening continually to overthrow and yet eternally jolting upwards—each depression having its corresponding elevation; in St. Mark's, to continue a nautical simile, I have invariably found sea room; whilst at Calvary Church, I have had the opportunity of appropriating to myself the only *vacant lot.* You have already demonstrated, Mr. Editor, that this system could never have obtained in the Early Church: that any such supposition must mar our conception of its purity, fitness, and oneness; and therefore it can form matter of no just complaint even to those who conceive their personal comfort or pecuniary interests involved in its continuance, that there should be found those

> "Who ask for the old paths once more,"

so as to be enabled to engage in the beauteous service of the Church in the hamlet or the city square, wherever its steeple "pointing heavenward" may be descried, or the sound of its bells attract their wandering feet.

New York, Aug. 2, 1855.

FREE CHURCHES.

To the Editor of the Churchman:

Sir:—I observe, among the list of Free Churches, that the "Free Church of the Good Angels," Brooklyn, has not as yet been assigned a position to which it is doubtless entitled, being free in every respect, and going on most flourishingly.

B. A.

PRAYER FOR THE HARVEST.

To the Editor of the Churchman:

Mr. Editor,—The bright promise of an abundant harvest, over which we have so selfishly congratulated ourselves, appears likely to be marred by the immoderate rain and showers of the last fortnight. It is not a new thing for God to use to man's harm the element He has consecrated to his benediction, and to Him, therefore, should we turn in the misgiving and distress He has made our portion. It seems unnecessary to advise the use of the prayer in such case made and provided for us, for our Clergy will already have availed themselves of it. But writing as I am for my brethren, who, with myself, are stationed in the country, where the punishment falls heaviest, and where hindrances to Daily Public Service exist, I would suggest the propriety of their having, during the presence of the danger, a Friday Service, with especial reference to our need of fair and seasonable weather. This was done in one parish in our Church last year, under the diverse oppression of drought, and was attended with the happiest result. Such a Service is a legitimate one for any Priest to appoint, and in the case to which allusion is had, when notice was given on the preceding Sunday that it would be held, the only remark which came to the Rector's ears in its regard was—"It is so proper that we wonder you have not done it before." Should any one act on this suggestion, I trust and believe that he will have the blessed experience of the Rector to whom I allude. It may be added, that upon that occasion the Service was made more strictly penitential than the ordinary Friday Service, by the use of the *Benedicite*, the entire Litany, and the introduction of the Collects for Ash Wednesday before the closing benediction, which, like the appointment of the Service, is a lawful exercise of a pastor's discretion.

Paul.

THE CHURCH IN THE CAMP.

To the Editor of the Churchman:

Sir:—The interest shown in your remarks on the Daily Service at the recent Military Encampment held at Cleveland, under the command of Brigadier-General Swan, prompts me to correct an erroneous impression which you seem to have received as to the origin of that Service. You speak of it as the "voluntary adoption of the Church's Services by the military encamped upon Cleveland Heights." It was in truth the offspring of the desire and purpose of the Commandant, who is a Churchman, to honour God in the camp as well as in his family, and to be directed and strengthened by Him in the discharge of most delicate and responsible duties in the midst of young men free from the usual influences of home and its associations, and exposed to peculiar temptations. His resolution was strengthened by his conviction of the fitness of the thing itself. As the laws of the United States and the several States do not empower a commanding officer to require the attendance of his troops at Divine Service on any day but Sunday, the Service at Camp Cuyahoga was simply a Service at head-quarters, "which all officers and men not on duty" were "*invited* to attend." As soon as possible after arriving at his marquee, the General summoned the Chaplain to perform the first Service, which was simply the *Venite* chanted, and a few Collects from the Morning Prayer—as much as the occasion allowed. A most gratifying and unexpected response to his invitation met him in the large and increasing numbers of officers and men that gathered each morning at the solemn summons of the band playing a sacred air, and in the influence which was manifestly produced, as well as the many thanks and expressions of interest and gratification which he received both from the military and civilians who were in attendance. As you well remark, this instance illustrates that the Church is at home in the camp, as in every place where men congregate for honourable and lawful ends, and that her Services pre-eminently minister to the sanctification of the duties of the soldier, as of every human calling. So thought and practised the great Marlborough, and our greater Washington.

Cuyahoga.

DIED.

At Brooklyn, on the 7th inst., Charles Harmar, aged 18 months, youngest son of the Rev. Horace and Elizabeth C. Hills, of Detroit.

"Of such is the kingdom of Heaven."

NOTICES.

Grace Free Church, Brooklyn, (late Williamsburgh.)—Holy Communion.

Mr. Editor:—Will you allow me a small space in the *Churchman* for a word of encouragement to the numerous friends of the above Mission?

My Dear Brethren and Friends—To provide a numerous population of destitute poor with Church accommodation, your liberality has enabled me to go on with the erection of Grace Church in their midst, so far as to the completion of the basement room, for which you have my daily thanks before the throne of our common Father. Nearly three months ago this room was opened for Divine Service and Sunday School.

I am thankful to be able now to enter more fully upon the appropriate duties of my Ministry: the gathering of a congregation, and the building up of the spiritual walls of this branch of our beloved Church. The highways and hedges have already been extensively visited; many of the indifferent and the worldly, the profaners of the Sabbath, and the neglectors of God's House of worship, have been affectionately invited to come to our Free Church. Thus far the attendance on our Services has been encouragingly large. Our visits from house to house, to look for such as were inquiring what they should do to be saved, and to prepare them for the Holy Communion, have been frequent, and productive of much good.

On Sunday morning last I administered the Holy Communion for the first time in Grace Church. It was to our souls a season of comfort and joy, and a rich foretaste of good things to come. Would that all of our friends could have been with us and experienced to the fullest extent this inward peace and joy.

I am thankful to be able to say that I received the names of nineteen persons as Communicants of Grace Church, on this first occasion of administering the Holy Sacrament. The prospects of good resulting from this enterprise are daily becoming more certain.

Will the friends of the Church and of the poor remember this important Mission in their prayers, and continue to aid it with their contributions until the work is completed?

Alvah Guion, Rector and Missionary.

The First Vestry of the Episcopal Church at Croton, among their acknowledgments of such Christian labour as contributed to their incorporation, do make public the following:

At a Meeting of the Vestry of the Church of St. Augustine, held at the residence of Cyrus Frost, Esq., in Croton, June 18, 1855, the following Resolution was submitted and adopted:

"That a committee of two persons be appointed by the Chair to ascertain whether the late Rev Chas. H. Halsey, of Christ Church, New York, was the first clergyman of the Protestant Episcopal Church who officiated at Croton, and if so, that the same committee be requested to prepare sentiments of this body accordingly."

In compliance with the above, the committee offer a few reflections preliminary, deeming it neither out of place nor inappropriate, sensibly realizing the delicacy of their position in preparing sentiments of a character that touches an event in which was made manifest one of the dispensations of God. "In the midst of life we are in death." A great truth written for all living; it is to be impressed on every human heart. All humanity are but subjects of mutation and decay. How brittle the thread which binds existence! The "cord is snapped, the golden bowl is broken." The good man is at rest.

"We die and disappear!
 Of myriads passed within the veil, but one
Has e'er returned the mystery to clear.
 He—God's incarnate Son.
Then was the dark obscure made light,
 O'er death and grave the victory was won,
 And life immortal brought to light."

There is something of moral sublimity in the unbending firmness with which we see the good and virtuous man struggling with the storms of life, and triumphing in the panoply of religion. It is easy to be resigned to suffering, ere the cloud has yet gathered, or the thunder burst over our heads; but in the strength of religion to wrestle with the power of the destroyer amid the darkness below; to fix the steadfast eye on the eternal light above, as link after link is broken from the chain of our earthly hopes; to feel how the heart clings yet more closely to those who are not of this world; to stand as it were upon the shores of life, and see the last plank swept away from its shattered wreck, yet supported on the rock of ages; to feel the eternal hope deepening and strengthening but more intensely in us.—this is indeed the most beautiful comment on the Christian faith. Powerful indeed is that religion which can so over-master the love which is stronger than death.

The memory of the dead is a solemn and enduring memory—a love of the most sacred and chastened tenderness. When the world looks gloomy around us, when disappointment and sorrow bruise the spirit, the heart loves, like Mary of old, to go to the sepulchre and weep. It loves to contemplate, through the moral twilight that envelops it here, the brilliant heaven whence its sun has gone down, or to gaze with intense and solemn joy on the bright track of his departed glory. We feel that the dead can never be as nothing to us while yet an office is left that affection can perform or religion cherish; and though all that remains of the departed ones be fading flowers and the undying love, the heart still gathers together its hoard of sacred recollections, that it may brood in the silence of affection over its secret and mournful treasures.

The ways of God are unsearchable. "He works in a mysterious way His wonders to perform," unseen, unnoticed. He prepares His instruments at a distance, arranges them in the dark, hidden, unknown to one another. Without concert or design, they come forth the moment they are to perform the part assigned them; they speak and act in perfect unison; they accomplish the purpose of the Eternal. We, frail creatures of humanity, cannot fathom the designs of the Infinite, yet we are assured He doeth all things well. He afflicts, —we shall not murmur. Calamity is the common lot of man, yet calamity is the appointment of Heaven; calamity, the discipline of a father's care and wisdom; with it, its own relief it brings.

The Rev. Charles H. Halsey was called from his field of Christian labour, too good for earth. God claimed him for His own, and took him home.

"He's gone—he's gone, in silence make his grave,
 But not in tears—ye would not from his home
Recall his happy soul—perchance to brave
 A weary lot; too noble far to roam
 Through years of toil to come."

Therefore, Be it Resolved, That this body, the Vestry of the Church of St. Augustine, in remembrance of the early efforts made by the Rev. Charles H. Halsey in Croton, feel it a duty to offer an humble tribute while yet his memory and the "grass of his grave is green,"—cut off from usefulness and life, in the prime and vigour of growing manhood, in the spring-time of existence, to mingle with those in that undiscovered realm, where "one eternal spring encircles all." We sincerely and deeply deplore the sad event which deprives the Church of an efficient and faithful minister; society, of a bright ornament; home, of a kind husband and devoted father.

Be it Resolved, That the memory of the many virtues of the deceased will ever be fondly cherished by those who recognize his exertions, which have had their tendency and influence to the incorporation of this body. 'Twas in the infancy of his toil that he sowed the seed of truth, which hath taken root, sprung forth, fast maturing,—the Church of St. Augustine is the goodly fruit of early energy, perseverance and faith.

Be it Resolved, That we are sensible how incompetent we are to pay a just tribute to one possessing a brilliant mind, fine intelligence, lofty sentiments, sanctified through a love of the truth, beloved by all who knew him for his Christian simplicity and religious candor, a shining light in the circle of the Church, one who loved to cope with sacred knowledge, that he might more fully understand God and His will revealed.

Be it Resolved, That we sincerely condole with Mrs. Charles H. Halsey in her deep affliction and sad bereavement, yet the "Lord loveth whom He chasteneth." May she feel that elevating consolation that his whole life was duty, the world his field of Christian labour. He did his duty, manfully, civilly, religiously; but by the dispensation of an All-wise power, he rests from his labours, and his works do follow him. We feel it in vain to attempt the measurement of his loss; words are too powerless to express it. We can but point in faith to Him who hath said, "Fear not, be not dismayed. *I am thy God.*" "He who tempereth the wind to the shorn lamb," soften this affliction to the widow's heart! May it elevate the soul to a holier consciousness of Christian purity and trust, and raise it nearer God!

Your Committee,
W. C. G. L. Stevenson.
C. M. Teller.

July 28, 1855.

A Special Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 25th day of September next, at 7 o'clock p. m. The object of said meeting is to act upon the following nominations for a Professor of Pastoral Theology and Pulpit Eloquence, made at the meeting of the Board on the 27th and 28th of June, 1855:

The Rev. Richard S. Mason, D.D., nominated by the Rt. Rev. the Bishop of North Carolina.
The Rev Jesse A. Spencer, D.D., nominated by Rev. Dr. Price.
The Rev. William Creighton, D.D., " Rev. Dr. Sherwood.
The Rev. William E Eigenbrodt, " Rev. Dr. Creighton.
The Rev. Samuel Fuller, D.D., " Rev. Dr. Edson.
The Rev. Samuel Buel, " Rev. Mr. Watson.
The Rev. Francis Vinton, D.D., " Rev. Mr. Finch.
The Rev. Wm. Bacon Stevens, D.D., " Rev. Dr. Anthon.
The Rev. George E. Hare, D.D., " Rev. Dr. A. H. Vinton.
The Rev. John L. Watson, D.D., " Rev. Mr. Stubbs.
The Rev. Jacob L. Clark, D.D., " Mr. Floyd Smith.
The Rev. Robert B. VanKleeck, D.D., " Rev. Mr. Buchanan.
The Rev. Gurdon S. Coit, D.D., " Rev. Dr. Mead.
The Rev. Clement M. Butler, D.D., " Rev. Mr. Ridgely.
The Rev. Wm. H. Odenheimer, " Rev. Mr. Deshon.
The Rev. David Hillhouse Buel, " Rev. Mr. Nelson.
The Rev. Caleb S. Henry, D.D., " Rev. Dr. Brown.

Edward N. Mead,
Secretary of the Board of Trustees.

New York, July 24th, 1855. au9-tf

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next (14th inst), at half past 7 o'clock.

Thomas P. Cummings, Recording Secretary.

Aug. 9, 1855.

Consecration.—Calvary Church, Summit, New Jersey, will, D. V., be consecrated to the service of Almighty God by the Right Rev. the Bishop of New Jersey, on Thursday, the 16th inst. The Service to commence at 10 o'clock.

A train of cars (by Morris and Essex Railroad) leaves New York, foot of Courtlandt street, at 8 a. m., and will return in the course of the afternoon.

The Clergy and Laity are respectfully invited to attend.

Thomas Cook

Summit, N. J., August 7, 1855.

A Stated Monthly Meeting of the Protestant Episcopal Brotherhood of New York will be held at No. 637 Broadway, on Thursday evening next, the 16th inst., at 8 o'clock.

Theo. R. McIlwaine, Rec. Sec'y.

New York, Aug. 9, 1855.

ACKNOWLEDGMENTS.

Diocesan Missions.

The Treasurer of the Missionary Committee of the Diocese of New York acknowledges the receipt of the following since the 7th of May last:

From St. Luke's Church, Catskill, per C. B. Pinckney, Esq., Treasurer, $30; Trinity Church, New Rochelle, Rev. R. U. Morgan, $26; Holy Innocents, West Point, Rev. M. M. Wells, $18.33; Christ Church, Hudson, Rev. Wm. Watson, $14.10; St. James', New York, Rev. P. S. Chauncey, $30; St. Mark's, Williamsburgh, Rev. S. M. Haskins, $15.96; Church of the Incarnation, Rev. H. E. Montgomery, $123.50; Calvary, New York, Rev. Dr. Hawks, $46.93; David Hadden, $50; St. Paul's, Glen Cove, Rev. T. Mallaby, $11.50; St. Mary's, Brooklyn, Rev. J. W. Shackelford, $17; Ladies of St. George's, Newburgh, $105.75; Theodore Keese, Esq., Cooperstown, $15; St. Ann's, Morrisania, Rev. B. Ackerly, $23.50; Henry E. Pierrepont, Esq., Brooklyn, $50; D. A. Cushman, Esq., $25; Female Missionary Association of St. John's, New York, per Mrs. J. H. Hobart, Treasurer, $100; St. Mary's, Beechwood, Rev. Dr. Creighton, $25; Hon. Jas. A. King, Jamaica, L. I., $50; Jewellery sent to the Rev. Mr. Thackara, $2; Sunday School of St. Stephen's, New York, $5.04; St. Paul's, Sing Sing, Rev. W. F. Halsey, $80; St. Paul's Sunday School, $4; Mrs. E. Watts Laight, $50; R. Sands Tucker, Esq., Brooklyn, $25; "St. Mark's Church in the Bowery," special contribution for Rev. Messrs. W. J. Alger, John C. Brown, H. A. Coit, and W. G. Hawkins, over and above the usual stipend, $60; Miss Ann Jay, $25, Mrs. Maria Banyer, $75, Mr. J. Dater, $5, Geo. N. Titus, Esq., $10, per the Rev. Mr. Thackara, $115; St. John's, Clifton, Rev. R. M. Abercrombie, $202.44; Chas. Congdon, Esq., $5; A. B. Sands, Esq., $10; St. Paul's, Albany, Rev. T. A. Starkey, $25; St. Philip's in the Highlands, Rev. E. M. Pecke, $13.28; Stephen Cambreleng, Esq., $50; Grace Church, Canton, Rev. J. W. Moore, $6; Mrs. L. Warren, Troy, $25; Christ Church, Tarrytown, Rev. Dr. Creighton, $68.43; C. N. S. Rowland, $50; Ladies of St. Paul's, Glen Cove, per Rev. Mr. Thackara, $8.50; St. George's, Hempstead, Rev. W. H. Moore, $20.42; St. Peter's, Westchester, Rev. C. D. Jackson, $24.60; Ascension, New York, Rev. G. T. Bedell, $19.16; Christ Church, Sag Harbor, Rev. W. B. Musgrave, $25.

James Van Norden, Treasurer,
corner Nassau and Cedar streets.

The Missionary Church at Haverstraw.

The Missionary at Haverstraw gratefully acknowledges the receipt of the following donations towards liquidating the debt on the Church at Haverstraw:

J. G., J. G. jr., five friends through A. G. W., Rev. Wm. W., D.D., each $5: Rev. J. I. T., $10; W. H. A., $25; J. L. A., $10; R. B. M., $5; A. N., $5; J. P., through J. D. Meigs, $5; Dr. J. B., $25; Rev. S. B. B., Rev. S. R. C., J. M. K., Rev. J. D. V., each $5; M. C., $10; Mr. J. H., Mrs. J. H., Rev. R. R., L. W. M., Dr. J. H. P., a friend through Miss G., Rev. S. B., each $5; Gen. J. W. W., $25; a friend in North Carolina, Rt. Rev. H. S., a friend in Poughkeepsie, H. M., John street, Wm. B. B., J. P. C., L. M. T., each $5; Hon. W. T., $10; through W. R. D., Rev. H. DeK., $5 each; Mrs. M. R., $10; Rev. W. G. G., G. D. M., Wm. H. W., G. G. V., Esq., Mrs. S. G., each $5; R. P. P., $10.

The required amount is not yet fully provided. The Missionary is very desirous to have every debt discharged by the 1st of September next. To this end he must again solicit the further offerings of some of his brother Churchmen to the above amount of $5 each.

J. Breckenridge Gibson, Missionary at Haverstraw.

New York Bible and Common Prayer Book Society.

Rev. Chas. F. Hoffman, to constitute him a life member, $25; a member of St. James' Church, Chicago, Ill., donation, $20; J. Paige Mumford, subscription, $5; St. Mary's Church, Rev. T. McC. Peters, $7.50; Prairieville Parish, Missouri, Rev T. J. Worthington, $6; Christ Church, Manhasset, Rev. Saml. Cox, $15; St. Paul's, Syracuse, $10, St. Mark's, Newark, $2.90, Church of the Evangelists, $8, St. John's Whitestown, $4, Zion, Pierrepont Manor, $11.69, Zion, Palmyra, $12, from "F. J.," per Rev. W. A. Watson, $1, St. Peter's, Redwood, $1, St. James', Theresa, St. Matthew's, Moravia, $3, St. Paul's, Aurora, $4.25. Zion, McLean, $2, St. Luke's, Harpersville, $2, Trinity, Elmira, $3, Church of Redeemer, Addison, $2.38. Trinity, Utica, $1, from "John Bridge and family," $3, by W. J. V. Mercer, Esq., Treasurer Diocese of Western New York, $72.22.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

A member of St. James' Church, Chicago, Ill., donation, $10; Grace, Cherry Valley, Rev. G. H. Nichols, $2; St. Paul's, Syracuse, $5.32, St. Peter's, Redwood, $1.16, St. James', Theresa, $1.17, by W. J. V. Mercer, Treasurer Diocese of Western New York, $7.65.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

General Protestant Episcopal Sunday School Union and Church Book Society.

The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

From Trinity Church, Moorestown, N. J., Rev. H. H. Weld, $5; Grace Church, Cherry Valley, N.Y., Rev. G. H. Nicholls, $2; St. John's Church, Bridgeport, Conn., Rev. G. S. Coit, D.D., $30.68; St. John's Church, Cohoes, N. Y., Rev. Theodore Babcock, $1; St. Luke's Church, New York, Rev. J. H. Tuttle, $24.56; St. Paul's, Syracuse, Rev. W. B. Ashley, (of which $100 is to constitute Horace White, Esq., an Honorary Manager of the Society,) $107; Rev. M. H. Wellman, contribution of St. Mark's, Bridgewater, Conn., $3.43, Christ Church, Roxbury, $3.71, $7.14; annual memberships as follows: Rev. W. B. Musgrave, $1; Miss Theresa Northrop, $1. Total, $179.38.

John W. Mitchell, Treasurer.

Depository, 637 Broadway, N. Y., August 6, 1855.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

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Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
Nos. 135, 137, and 139 Water street, New York.

my17-3m

ADVERTISEMENTS.

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street.

MISS BALLOU'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, will be re-opened on Thursday, the 13th of September. au9 8t

MISS ADRAUS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

PROFESSOR DRISLER HAS MADE ARRANGEments to receive at his residence, 122 West Twenty-second street, a limited number of pupils in preparation for the Freshman class of Columbia College. Professor DRISLER will attend in person to the Classical department; the Mathematical and Miscellaneous studies will be under the charge of W. H. Wilson, Esq.

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten.* Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.

References.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq. G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

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EVANS' CLOTHING WAREHOUSE, NO. 66 & 68 FULTON STREET, NEW YORK.—This extensive CLOTHING ESTABLISHMENT is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity, and will, ere long, become a "Household Word" The following are among the prominent features of this model house:

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For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:—

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Superfine French Cloth FROCK AND DRESS COATS, lined throughout with satin and fine serge, worth from $30 to $45,	$15 to $20
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Pants.	
Extra Fine Black French Doeskin, (beautifully made)	$5 to $7
Inferior grades, do. do.	2 to 5
Fancy Cassimeres of every imaginable description,	$1.50 to 6
SUMMER PANTALOONS, comprising over five thousand different patterns,	1 to 3
Vests.	
By the thousand, made of rich Silks, Satins, Cashmere, Bombazines, &c. &c. Also an immense variety of plain and Fancy Marseilles,	$0.50 to $4

Complete Summer Suits, $3.50.

☞ The Custom Department is replete with choice Cloths, Cassimeres, Vestings, Drillings, &c., under the charge of professional Cutters, ready to fashion them out at the *shortest notice.* my24-3m

WANTS.

A CANDIDATE FOR HOLY ORDERS, WHO wishes to obtain a situation as Teacher in a School, or Tutor in a family, would be glad to hear of any such opening. Address "CANDIDATE," at this Office. au9-3t

GOVERNESS.—A YOUNG LADY WHO INSTRUCTS in Music, French, and English, desires a situation as Governess, and, if necessary, to assist the lady in housekeeping. Can offer the best references as to capability, &c. A Southern engagement preferred. Address, with particulars, "Governess," Box 1,603, Post Office, New York. jy26-tf

A GENTLEMAN, CANDIDATE FOR ORDERS, who has had great experience in teaching, is desirous of procuring a situation as Teacher in a private family or school in the Southern States. He is a graduate of an English University, and having resided for years in France, is able to teach the French language. The best references will be furnished. Address "OWEN," Columbia, South Carolina.

jy19 8t

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

HEART AND HOME TRUTHS, BEING SELF-musings upon the Divine Will. By Rev. R. Whittingham, Jr. One vol. 12 mo., 200 pp. Price 75 cents.

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au9-4t

SPECIAL NOTICE TO TEACHERS AND PROFESSORS.—NATIONAL SERIES OF STANDARD SCHOOL BOOKS.—The following new Works and new editions are commended to the attention of Teachers and friends of Education:

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Willard's History of the United States, (small)	0 75
" " " " (8vo.)	1 50
Willard's Universal History	1 50
" Guide and Map of Time	1 25

IN PRESS.

The following works are in press, and will be published very soon:
Mahan's System of Logic.
The Word Builder. By R. G. Parker. Ready Sept. 1.
Bartlett's College Astronomy. Ready Sept. 1.
Davies' Cyclopedia of Mathematics. Ready August 20.

Teachers, School Superintendents, and Boards of Education, desiring copies of any of the text-books belonging to the National Series, *for examination*, with reference to introduction into their schools, will receive the same by mail or otherwise, by remitting *one-half* the annexed prices.

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Any information in relation to the above, and all communications, will receive prompt attention, by addressing the publishers,

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51 & 53 John street, New York.

New York, Aug. 1. au9-2t

NOVELLO'S CHEAP MUSIC.—CONSTANTLY ON HAND at J. A. NOVELLO'S Music Store, 389 Broadway, the original editions of the following popular works.

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This last work is not comprised in the School, to which work it may be considered as forming a continuation.

Schneider's Eleven Chorals, to illustrate page 42 of the School. Price 13 cents.

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